The Nation.

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The Week.

THE general and spontaneous tribute to ex-Gov. William E. Russell, whose sudden death on Thursday reads us, as Burke said, "an awful lesson against being too much troubled about any of the objects of ordinary ambition," has a significance much more than personal. Personal qualities of the most engaging and commanding kind Gov. Russell had in fuller measure than falls to the lot of any but the most favored of men. He drew hearts and enthusiasm to himself as easily and inevitably as the moon draws the tides. There was that in his winning frankness and manly bearing which disarmed opponents no less surely than it bound friends to him by links of steel. To those who knew the charm of his presence, its passing into the shadow will mean first of all a poignant sense of personal loss. But there is more in it than that. Thousands who never looked into his eyes share the feeling of public loss in his disappearance. What has gone from our civic life is not simply a fascinating personality, but a leader of men, a genius for politics in the noblest sense of that word, one to whom the hopes of many had turned for the reclaiming of party and political contests from ignoble men and ignoble methods. The feeling is universal that Massachusetts has lost a son who was one of the strongest forces for good that the commonwealth has known in recent times. His last public service emphasized his sincerity and his consistent loyalty to the highest ideals. The fight that he made for sound money at Chicago commanded the admiration of right-minded men in the Republican party as much as in his own, and everybody in Massachusetts felt proud of him. There can be no doubt that it was this unselfish work which precipitated the end of his life. He taxed his vital energies to the utmost, day and night for a week, in a desperate effort to restrain his party from plunging into the abyss of dishonor, and his soul flamed with righteous indignation as he saw the reckless majority sweeping it to ruin. But he would not have shirked the duty if he had realized the risk, for he had the highest conception of what the public man owes those who have come to trust him.

A few weeks before his death, Gov. Russell went to Monticello, Va., and preached the gospel of sound money in the heart of a State which was given over to the silver delusion. The history of this trip is of peculiar interest now. He received an invitation to deliver an address at Jefferson's old home on Jefferson's birthday. He replied that he doubted if he were the proper orator for the occasion, as he should consider it his duty to discuss the financial question and to express his own views, which would not be congenial to a large proportion of his auditors. The politician in charge of the arrangements wrote back suggesting that he should avoid a controverted question like that of the finances, and devote himself to a general exposition of the principles of Democracy. Gov. Russell immediately telegraphed that he could not come with any such understanding, and that the managers had better look up somebody else. But his robust independence had won their admiration, and he speedily received a dispatch begging him to come, and giving him *carte blanche* as to what he should say. He went, and he talked as plainly to that hostile audience as he would have talked to a body of Massachusetts citizens who fully agreed with him.

The queer people who, as we go to press, are assembling at St. Louis to nominate a Presidential ticket, are as much divided as any of those who preceded them, and it would not be at all surprising if a bolt should take place if Bryan is nominated. The Populists have been at work several years building up a national organization. Indeed, they are a continuation of the old greenback party of the seventies. Free coinage of silver is only one of their aims. Back of that comes fiat paper money, which they are more fond of than they are of silver, because it costs nothing to produce the paper dollar, while it costs 53 cents to produce the silver one. In order to preserve their party organization and to keep the greenback banner waving, the genuine Populists are determined to fight Bryan to the end. They may succeed in preventing the endorsement of the Chicago ticket, but if a majority endorse it, there will probably be a secession of the very stubborn minority. The leaders of the latter faction predict that Bryan will not get over 60 per cent. of the Populist vote in the election, even if nominated by this convention. The other gathering at St. Louis, the so-called silver convention, has no constituency. It is has been brought together merely to act the part of a scarecrow to the Populists.

Whether open endorsement by the Populists will help or hurt Bryan is a question which his shifty intellect must be deeply revolving. On the one hand, votes are votes, whatever their source, and he is probably aware that he will need every one he can in any way pick up. The outspoken declaration against him of leading Democrats all over the country suggests huge losses which it will be necessary to make good if he is to come anywhere near election. But on the other side looms up the possibility that frank adoption of the Chicago platform and nominee by the Populist convention at St. Louis may dislodge new masses of Democratic votes. Many Democrats who have been saying little, but have been keeping up a tremendous thinking, would see in the absorption of the Populists the last proof that the old Democratic party was a thing of the past, and that names and the fetish of "regularity" need no longer restrain them from voting their convictions. Bryan has, in fact, almost as good reason to fear the very support which his candidacy and principles attract, as to dread the revolt which they have provoked. The more warmly uneasy and ignorant agitators endorse him, the more sharply will conservative citizens repudiate him.

Mr. Bryan's speech at Centralia was a more careful effort than any other that he has made since his nomination. The demagogue level was well maintained in it, as it always is in his deliverances. There was the usual tribute to the people as the supreme rulers and final embodiment of all wisdom, and after that he turned his attention to the money question as the dominating issue of the campaign. His treatment of this gives an admirable illustration of his method, which is not lacking in adroitness. Four years ago, he said, the Democratic and Republican parties took almost identical positions on the money question. "The Republican party said the American people are in favor of bimetallism, and the Democratic party were holding to the use of gold and silver as a standard money for the country and to the coinage of both for money. Thus you see that both parties declared in favor of gold and silver as the money of our country." This was only half true. Mr. Bryan omitted to say that both platforms insisted that the two metals should be kept at a parity. He did not say this, because he wished to say next that both parties had made a new departure this year, the Republicans abandoning bimetallism for the single gold standard, and the Democrats abandoning it for the single silver standard. He asserted that the Republicans now favor the gold standard only until they can get a double standard by international agreement, and that in this respect they admit that there is something better than the gold standard. Having reached this point, he is in position to say that the issue is one between a European financial system and an American financial system, or, as he puts it: "The issue is drawn, and we have our choice in this campaign between an American financial system for the American people and an

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English financial system for the English aristocracy."

That is the Bryan issue of the campaign which he brings to the front in every speech, and which is usually put in some such order as this: "We are the greatest nation on earth. I am a candidate for the greatest office on earth. You are the people of the greatest nation on earth. Your President is merely your hired man. Your wisdom is inexhaustible and infallible. You alone are capable of deciding all questions, economic, moral, and other, in the best manner. The Republicans say that you cannot solve the financial question without the aid of the rest of the world. I tell you that you are so great that you can ignore the rest of the world. The issue is drawn. Shall we have an American financial system for the American people, or an English financial system for the English aristocracy?" That is to be his speech with variations during the campaign. "Those who believe in running this government on the European plan," he said at Centralia, "should go and legislate with the Republican party." And again: "If the gold standard is a good thing, why should we try to get rid of it? And if the gold standard is a bad thing, why should we wait until some other nations are willing to help us let go?" There is food for thought for the bimetallists in this tricky presentation of the issue, for they have made it possible for Mr. Bryan to give this twist to it.

The historian who shall look carefully into the causes of the strength of the silver movement in the United States in the year 1896 will find that one of its most potent elements was the jealousy and hatred felt by Democratic leaders for President Cleveland. A great many reasons can be supplied for this hostility. It began in his first term, when he refused to consider that one of his chief duties as a Democratic President was to satisfy Democratic hunger for office. It was augmented by the irritation which old political bosses like the mossback Senators felt at seeing a new man in the party compel its obedience to sound doctrine against the opinions expressed by themselves and by many of their constituents, as Mr. Cleveland did in securing a renomination in the face of his denunciation of free silver, and in compelling the repeal of the Sherman act against the personal wishes of so many Senators. It is only natural, in view of all this, to find all the Senators who have sought occasion to oppose the President (as on the tariff question) drifting one by one into the Bryan camp. Gorman logically belongs where he has gone; Faulkner marches with his captain, and Smith of New Jersey practically places his banner on the Bryan wall as he hurries off to Europe. It need surprise no one if other anti-Cleveland Senators very speedily join in the same procession.

The fact that Gov. Altgeld, the chief of the free-silver movement in Illinois, is a gold man in his private business was asserted while the Chicago convention was in session. It was affirmed that although he was for silver in politics, he had taken care to protect himself against the consequences of the silver standard by making his rents payable in gold. It appears that he is the President and largest stockholder of the Unity Building in Chicago, and that all leases contain the "gold clause"—that clause which the Chicago platform proposes to abolish "for the future." The *Herald* has procured a copy of one of those beautiful gold leases and publishes it in facsimile. It reads as follows:

This is to certify, That the Unity Company, a corporation, etc., of the City of Chicago, County of Cook, and State of Illinois, have demised and leased, and do hereby demise and lease unto W. K. Carlisle and W. J. Strong of the City of Chicago, Rooms Nos. 1,544-48 on the fifteenth story of the Unity Block, situated on Dearborn Street in the City of Chicago, State of Illinois, to be used and occupied by said W. K. Carlisle and W. J. Strong as a law office and for no other purpose, for the term of two years and six months from the first day of November, 1893, to the thirtieth day of April, 1896, at the rent of twenty-five hundred (2,500.00) dollars, *payable in standard gold coin of the United States* in equal instalments of $83 34 monthly in advance, on the first day of each and every month during and for the said term, at the office of said company, in Chicago, or such other place in Chicago as the lessor may direct.

[Here follow the usual provisions and conditions as to heating, lighting, subletting, etc.]

In witness whereof, said corporation has caused its name to be signed, and its corporate seal affixed hereto, this sixteenth day of October, one thousand eight hundred and ninety-three. THE UNITY COMPANY,
per Elmer Allen Kendall, Sec'y. Seal.

So it appears that, when it comes to business, Altgeld stands on the same gold platform as Stewart of Nevada. They are all alike as to this. They propose that the laboring man's wages and his savings deposits shall be paid to him in silver, but their precious income shall be protected by a stiff gold clause.

There appears to be no doubt that a majority of the members of the Democratic machine organization of this State are in favor of approving the Chicago ticket. They are "regular" above all things else, their whole political training having taught them that the first duty of a true Democrat is to stand by his party through thick and thin. The main question with them is, Was Bryan's nomination regular? That being answered, as it must be, in the affirmative, leaves them no course to follow except to support him. At heart, also, many of them are in favor of silver, and many more of them have no convictions of any kind upon the subject. That they represent accurately the sentiment of their party is not for a moment to be imagined. Why should they represent it any better on this question than they did when they nominated Maynard? They have been so completely out of touch with their party during the past four years that they have twice lost the State by majorities exceeding 100,000. Many of them admit now that there is a revolt against the Chicago ticket sufficiently large at this time to take away from 10 to 25 per cent. of their vote.

Mr. Sheehan, the Buffalo defaulter, announces that he is no longer able to restrain Tammany from coming out for the ticket of repudiation. The district leaders, who have been out among "the people," tell him that it will be dangerous to wait till after the State convention. The people are so determined to endorse Bryan and Sewall that not even a defaulter can restrain them. In other words, the Tammany machine is going to get every "regular" campaign dollar (silver or other) that is to be spent in this city. It is going to be in a position to take charge of the Bryan ratification meeting in Madison Square Garden. Repudiators might get a doubtful welcome in New York city were a defaulter not on hand to introduce them and certify to their character. Of course, any party or policy that is dishonest and disreputable has an overpowering fascination for Tammany. It could not be expected to withstand the peculiar attractions of the Chicago platform and ticket. Add the natural drift of machine politicians, as we have remarked, towards whatever has the brand of "regularity." This is observable all over the country.

The question whether the sound-money Democrats ought to nominate a third ticket is still agitated in many quarters. Ex-Congressman Everett of Massachusetts has written a letter to the Boston *Herald* strongly recommending that policy; so, likewise, has Col. Higginson. Senator Vilas and Gen. Bragg of Wisconsin urge the same course, and on the whole it seems likely that the movement will succeed. So far as New York is concerned, there is no option left to the State Democracy since Tammany has decided to support Bryan. Without a third ticket the sound-money Democrats will cease to have a separate existence at the end of the present campaign. The free-silver element will have control of the organization in every State. At the recent Chicago convention the sound-money element represented more than one-third of the party strength. This third will be simply wiped out if they do not nominate a ticket of their own. Some will join the Republican party, but most of them will drift to the support of Bryan before the end of this campaign, and after the campaign they will be merged in the Populistic mass that now supports Bryan. An idea prevails on the Stock Exchange that a third ticket will divide

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the McKinley vote and put his election in jeopardy. This proceeds from the wholly erroneous assumption that the masses of the Democratic party understand the money question and have the same convictions as the bankers and brokers down town, and that these convictions will prompt them to vote for McKinley if there is no third Democratic ticket in the field, thus counting double against Bryan. The truth is that not one in a thousand of them understands the question at all or has any convictions on the subject. They are open to conviction from their own party associates and leaders, but, if left to natural forces and ordinary influences, will gravitate to Bryan as surely as water runs down hill.

The stock market is now in the same condition of chills and fever that it had reached in 1893 when the Treasury gold reserve dropped below $100,000,000, but the reasons for the condition are now somewhat different. Then we had a monthly purchase of 4,500,000 ounces of silver going on, and a corresponding outpour of fiat money. We were within a measurable distance of a suspension of gold payments, which could be prevented by nothing but a repeal of the silver-purchasing act. Now we are threatened with suspension as the deliberate purpose of one of the great political parties of the country, and it is inevitable that the chills and fever should increase or diminish in proportion as the public mind is more or less alarmed by the prospect of that party's success at the polls. The supporters of Bryan and the Populist crowd at St. Louis will deride it as a mere stock panic and call it a Wall Street conspiracy. The fact is, however, that Wall Street is only the pulse of trade and industry throughout the nation. Wall Street is agitated only when it feels electric shocks coming in from other places. You will find no farms, no stores, no factories, not even railways, in Wall Street; but when farms, stores, factories, and railways are troubled, when their business is slackening or is menaced, Wall Street tells the story, because here people who have securities must sell them in order to fortify themselves for bad times. The Bryan ticket is the menace of bad times, and we cannot expect anything but chills and fever while it darkens the horizon.

The *World* published on Thursday some very interesting facts about the results of free silver coinage in Colombia, as set forth by the American Minister to that republic. The experiment which Mr. Bryan and his followers wish to make here of lifting 53 cents' worth of silver by legislative fiat to the value of 100 cents, was made in Colombia a few years ago. The advocates of the experiment were working, as Mr. Bryan says he is, to "restore the parity between money and property." They passed a law making it optional for the Government to meet its obligations in either gold or silver. When the law was passed, gold, which had been at 20 per cent. premium, disappeared at once from the country, and is now at a premium of 190. Wages have advanced about 50 per cent., but provisions have advanced 200 per cent., house rents from 100 to 200 per cent., and clothing has become so dear that only the poorest quality can be bought at all. Mr. Bryan says he is seeking to get for the laboring men of this country a "dollar which is as kind to the man who produces wealth as it is to the man who holds it in investment," and he believes a silver dollar is possessed of those humane and thoughtful attributes; but is there any reason to believe that silver will behave any better when embodied in a cheap American dollar than it has done in a cheap Colombian dollar or a cheap Mexican dollar? It has not in either of these cases been at all "kind" to the producer of wealth or the man who has held it in investment, but has acted like a heartless fiend towards both. It has not, it is true, run away in the cowardly manner of the gold dollar; it has stayed with the people, but the people do not seem to have enjoyed its company.

The Venezuelan case has been "stated" again, with the usual dire results (according to the newspaper headlines) to the English contention. Mr. Storrow, the counsel employed by Venezuela to put her case into legal shape, has certainly earned his fee, however fat it may be. A lawyer who will boldly stand up and tell Lord Salisbury that the Schomburgk line is nothing but "a forgery perpetrated by the English Government twenty years after Schomburgk's death," ought to command his own terms. After this it is not surprising to find that "all Prof. Pollock's arguments of law" are really fatal to his own case. It is a little unfortunate that Mr. Storrow's assertion that Great Britain will not arbitrate as to any territory within the Schomburgk line should have been given out almost at the same time with Salisbury's explicit offer to Mr. Olney to submit large tracts within that line to arbitration; but such minor defects do not count in what is professedly a "ringing" argument, designed not to convince the Britishers, but to put them to open shame. Really, despite all the preliminary rumblings about the tremendous sensation to be exploded in this statement, we find in it little or nothing that is new or important. Mr. Storrow has touched off his "bomb," but we uspect that the Venezuelan Commission and Lord Salisbury and Mr. Olney will go on with their serious work without so much as looking out of the window to see what all the racket is about.

While the English Conservatives are a good deal in the dumps over their poor showing as a party, the Liberals are not altogether happy. The Tory troubles spring from a somewhat unwieldy majority, from their having failed in two capital undertakings of the session—the Education bill and the Irish Land bill—and from uncertainties and rebuffs in foreign affairs. What rends the Liberal bosom is distraction over the question of leadership. The greater the Tory embarrassments and the likelihood that the Liberals will be recalled to power in the course of a few years, the keener the contest for the honor of leading the Liberals when they do come in again. Lord Rosebery is still the titular leader, but his supremacy is sharply questioned. Sir William Harcourt ate humble pie in 1894, but does not propose to do so again. He and Rosebery are at daggers drawn, never allude to each other in public, and plan each to override and humiliate the other. Latterly a third candidate for the leadership has come forward in the person of Mr. John Morley. Mr. Morley's rise as a political leader, especially his development into a remarkably effective speaker on the hustings and in Parliament, has been extraordinarily rapid. Turning at a mature age from letters to politics, he soon conquered the somewhat pedantic tendency of his beginnings, and now rivals Sir William Harcourt himself as a rough-and-ready, hard-hitting debater and stump-speaker, while a master, at times, of a nicety of pungent phrase and epigram to which Sir William cannot pretend. Mr. Morley's recent speech at Manchester was a fine specimen of off-hand oratory designed for popular effect, and it was followed by a powerful speech in Parliament on the payment of the Indian troops at Suakim, which exposed mercilessly the particularly shabby nature of that Government measure, and had the practical effect of cutting down the normal Government majority of 146 to 85.

Some of Mr. Morley's Liberal followers and admirers conceived the idea of offering him a dinner. The affair was in full train, when suddenly Lord Carrington, who was to preside, wrote to the committee that he would have to be excused. Everybody recognized the significance of this; the hand was Carrington's, but the voice was Harcourt's. That baronet includes Mr. Morley in the number of his dearest foes. It is believed, and is doubtless true, that it was owing to Mr. Morley's advice that Rosebery was chosen instead of Harcourt to succeed Mr. Gladstone. Sir William is not the man to forget this, much less to sit quietly by and see the man who prevented him from being Prime Minister of England himself aspire to that post. So he proceeded to bring about so many withdrawals from the Morley dinner that the whole thing had to be given up. Meantime the rank and file of the Liberals are much depressed and discouraged over these squabbles of their leaders and would-be leaders.

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THE PLATFORM OF REVOLUTION.

ATTENTION has been so largely directed upon the financial plank of the Chicago platform that its other revolutionary deliverances have been partly overlooked. It is well, however, and it will be necessary many times in the course of the campaign, to set them forth in their true light. The public should be taught that lawless dealing with the currency goes naturally hand in hand with proposals to defy the courts, to break down the rights of private contract, to encourage riot, and to debauch and degrade the public service. All these proposals are in the Chicago platform, and they were put there deliberately. They are clothed in circumspect language, but their intent and effect are unmistakable. The Altgelds and Tillmans who insisted upon the adoption of these revolutionary planks as the price of their support, did not care much for the form so long as they got the substance.

The assault upon the authority and integrity of the courts, particularly of the Supreme Court, is thinly veiled. In condemning that court for its decision in the income-tax case, which it affirms was against both precedent and law, the platform has a phrase about a reversal by "the court as it may hereafter be constituted." This has been explained as only an innocent expression, referring merely to normal changes in the court through death or resignation or superannuation. But the Chicago revolutionists were not holding out vague hopes of that kind. What they undoubtedly meant, and intended their followers to understand, by their language was a threat to pack the Supreme Court, or else reorganize it, so as to secure a reversal of the income-tax decision. We admit that they have a precedent for the former course in the appointments made by President Grant to secure the reversal of the greenback decision. But the evils which have flowed from that event ought to put us on our guard against another experiment of the kind. Moreover, another plank of the Chicago platform, declaring against "life tenure in the public service," of course includes judges, and embodies the threat to break up the whole organization of our federal courts, and to add the election of federal judges to the upheavals of Presidential years.

This blow at the courts shows how true are the instincts of the revolutionaries. They know their most formidable enemies. Judicial decisions have again and again drawn the fangs of confiscatory and revolutionary legislation, and the courts have come more and more to stand as the great bulwarks of property and personal right. It is perfectly natural, then, that men planning confiscation and revolution should strike hard at the chief obstacle in their way. We can conceive of voters prepared honestly to accept or "chance" free silver; but what citizen who ever thinks at all can approve the proposition to break down and pervert the federal courts?

Closely connected with this attack upon judges is the attack upon a great legal and constitutional principle. The platform declares for "such legislation as will prevent for the future the demonetization of any kind of legal-tender money by private contract." This is a quiet proposal to undo one of the most important parts of the work of the framers of the Constitution. What the revolutionists are aiming at is the prohibition or invalidation of gold contracts. But if they succeed in that, they will break down the inviolability of private contracts all round. No State can pass "such legislation"—it is explicitely forbidden by the Constitution; but Congress undoubtedly may, and that is what the Chicago platform means. The Constitution did not forbid Congress to pass laws impairing the obligation of contracts, mainly because, we suppose, nobody dreamed that Congress would ever do such a thing. The danger was on the side of the States, and precisely in the line of debtors' confiscating legislation such as the Chicago revolutionists have in mind. Against that danger the Constitution erected an insurmountable barrier. As Judge Story says: "The great object of the framers of the Constitution undoubtedly was to secure the inviolability of contracts." Could they have contemplated for a moment that Congress would commit a monstrous injustice which they effectually debarred the States from doing? However that may be, this new revolutionary attack on the right of private contract in kinds of money, carries with it a clear threat to private contracts of all kinds, and proposes to put all property at the mercy of the caprice or passion of legislators.

The chief Altgeld plank is the one denouncing the "interference by federal authorities in local affairs." We cannot follow the twists and windings of this deliverance, but everybody knows what it means. It is a surrender to rioters. It is a promise to them that the strong arm of the central Government shall not again be stretched out against them as it was in 1894 in Illinois. It implies that if such a crisis shall again occur, with an anarchist Governor in control of the local authorities, no step shall be taken to protect, from the fury of the mob, life or property or laborers in their right to work. Such action by the federal authorities the platform is pleased to declare "a violation of the Constitution of the United States," despite the fact that the whole case, in all its bearings, was elaborately argued before the Supreme Court, which decided that there had been no violation of the Constitution whatever. This lends the needed air of burlesque to the preliminary protest of the platform that it is devoted to the "faithful observance of constitutional limitations."

The civil-service plank, besides threatening the stability of the courts, undoubtedly proposes to undo all that has been done in rescuing the public service from the spoils system. Nothing else can be intended by affirming opposition to "life tenure," and favoring "fixed terms of office, and such an administration of the civil-service laws as will afford equal opportunities to all citizens of ascertained fitness." Thus we have a complete and harmonious scheme of revolution, all the way from the destruction of private property up to the debauching of the public service. The platform is truly all of a piece in its innovating planks. Repudiation goes well with attacks on the courts and contracts, advocacy of riots, and the reënthronement of the spoils system. Free silver is alone enough to call for the defeat of the Chicago ticket and platform; with lawlessness, anarchy, and the mob in office added, its defeat becomes the paramount duty of every citizen who wishes life and property still to be secure in this country.

ENGLAND AND THE GOLD STANDARD.

THE opinion undoubtedly prevails, among the more ardent advocates of the silver standard, that Great Britain is somehow greatly interested in having this country, if not all others, adopt and adhere to gold as the measure of values. Perhaps this opinion is not very clearly thought out, and some of those who profess it would say that it is the British Government that feels this interest, while others would attribute it only to a combination of great bankers. All would of course acquit the common people of England of the charge. It may seem incredible to those outside of the exciting influence of the silver propaganda that any one should really think that a number of wealthy bankers had entered into a conspiracy to lend money with the purpose of forcing general prices down so that their debtors might be ruined and unable to pay them back. This belief, however, is openly professed by many, and sincerely held by not a few.

It is undoubtedly true that Englishmen who have lent money in this country, expecting to be repaid in money of the same value, object to the adoption of the silver standard. But the number of our own citizens who have so lent money is immeasurably greater than the number of Englishmen, and the sums that they have lent are incomparably larger. Were it not for the existence of this class, the Englishmen would not have lent much of their money here in the first place, and, as compared with the influence of this class, the influence of Englishmen on our policy is inappreciable. Doubtless English investors would have the laws in this country protect their investments, but they elect no representatives to Congress, and if it be seriously believed that Congressmen have been bribed to maintain the gold standard, it is obviously proba-

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ble that by far the greater part of the money employed must have been furnished by those most interested, the American investors.

Looking to the future, the advocates of the silver standard are committed to the view that Englishmen will henceforth not lend their money in this country. On the supposition that they lend by the gold standard, and wish to be repaid by the same standard, it may be granted that Englishmen who have money to lend would be glad to be assured that if they lent it here they would get it back again. From a material point of view, this country offers incomparable opportunities for the investment of capital. But material conditions are not the only ones that appeal to investors: the honesty of borrowers and the orderly administration of just laws are the first consideration. The policy of our silver advocates is not regarded as honest by English investors, nor do they expect from the silver party a satisfactory administration of justice. We may admit, therefore, that English investors would be glad to see what they regard as integrity manifested by our people; but it is absurd to suppose that any Englishmen are actively engaged in creating a high sense of honor among American voters. They would be glad to have it exist, and they might promote its existence if they could, but they are quite helpless in the matter. They can simply look on and decide that if what they regard as a dishonest policy prevails here they will invest their money elsewhere. They will forego a profit possible under favorable conditions because those conditions do not exist. They may thus be compelled to invest elsewhere, and in that way lose some profit that they might have obtained here under different circumstances. On the other hand, this country will lose the profit that might have been obtained from the use of cheap foreign capital. Opinions may differ as to the amount of this loss, but it is certainly reasonable to suppose that we shall lose as much as the Englishmen. The maintenance of the gold standard is therefore quite as much for the interest of the American borrowers as for that of the English lender. Borrowers here will either have to get along without borrowing, or will have to content themselves with borrowing less money and paying higher rates of interest for it.

What is true of the English investor is true to a less extent of the English merchant. Undoubtedly we shall continue to trade with foreign countries if we adopt the silver standard. English merchants will continue to sell us their wares, and we shall continue to sell them our products. But the business will continue to be done on a gold basis, just as it was under the régime of irredeemable paper. The English merchant will get the pay for his goods in gold, or in such quantity of our silver or paper money as he can sell for a satisfactory equivalent in gold, just as he did during the civil war. He will pay for American products in gold, or in its equivalent in our currency. On the whole, it does not appear that the interests of English traders are very much concerned in the matter. They will practically get their pay in gold just as they have done, and pay for what they buy in gold just as they have done.

If we turn to the interests of the British nation, as represented by the British Government, it does not appear that they will be particularly promoted by our maintaining the gold standard. On the other hand, they would be in some important respects promoted by our adopting the silver standard. By so doing we should put ourselves at some disadvantage in competing for the world's commerce, in which our great rival is England. But, disregarding this, we must remember that the welfare of her Indian empire is a matter of the last importance to England. If we were to adopt the free coinage of silver, it would undoubtedly result in some advance of the price of that metal. The Indian Government would thus be benefited by our policy. They would sell their silver in this market instead of in London, and their profits might be in the first instance enormous. They might conceivably be able to "unload" on us to such an extent as to be able to adopt the gold standard. It may be added, parenthetically, that several other governments have large accumulations of silver which they would gladly dispose of to such an accommodating purchaser.

There is a capital story, which is believed to have a basis of fact, to the effect that a Dublin mob once burned all the notes of a detested English banker that they could get hold of. The amount of such notes in the possession of an Irish mob was not perhaps very large; but if we were to adopt the silver standard, we should be following the Irish precedent on a colossal scale. There is a certain irony in the spectacle of the astute Yankees contemplating such a measure of hostility towards their old enemies, the British, and campaign orators on the sound-money side may do well to make this appeal to the sense of humor which must still exist in the mental constitution of the most ardent believer in silver coinage. No one can say positively that the loss to England from our adoption of the silver standard might not be greater in various ways than her gain would be from the extrication of the Indian empire from its monetary embarrassment. But the latter gain would be a clear and palpable one, and it is far from improbable that the members of "the conspiracy of European kings, led by Great Britain," which Senator Daniel told his hearers about, are secretly chuckling at the prospect of relieving themselves of the incubus of huge masses of useless bullion at the expense of the common people of the United States. We fear that they are not above applying the proverb, "Fools are made for wise men to make profit out of"—a proverb not without ethical standing when the fools are dishonest fools and are trying to cheat the wise men.

THE ARBITRATION CORRESPONDENCE

A CYNICAL old diplomat said lately, apropos of the talk about the Triple Alliance, that an international alliance was like a woman's virtue—the less discussed the better for it. Whether true or not in that application, this cannot be said of projects for international arbitration. They gain by every debate. Being in their essence an appeal to reason and morality, every interchange of opinion, every ray of light struck out in discussion, must show their desirability and contribute to their furtherance. If anybody doubts this, the correspondence between Lord Salisbury and Secretary Olney, just published, should be enough to convince him.

The correspondence is substantially a report of progress. No definite agreement had been reached at the last date given, but the exchange of notes and comparison of views really show a marked gain over the condition of affairs last December. A conciliatory tone and a willingness to make concessions characterize the letters of both Premier and Secretary. Each retreats perceptibly from the extreme position of last July and December. Lord Salisbury thinks much better of arbitration than he did then, is frankly mindful of the pressure of public opinion in Great Britain making that way, and is now ready and even anxious for a general treaty of arbitration between England and the United States, and specifically for a reference of the Venezuela dispute to arbitration. Mr. Olney, on his part, steps gracefully off his high horse of December 17 last. Then he affirmed that there was but one "course to be pursued"—namely, to draw "the true divisional line" ourselves, and "resist, by every means in our power," any attempt of Great Britain to ignore that line. Now he cheerfully admits that "a genuine arbitration, issuing in an award and finally disposing of the controversy, would be entirely consistent with that position [*i. e.*, the war message] and will be cordially welcomed by this Government."

In general, we are bound to say, Mr. Olney appears to great advantage in this correspondence. He keeps his eye more steadily on the point at issue than Lord Salisbury, and argues the question of method and detail with greater keenness. It seems hard for Salisbury to forget the *gaudium certaminis*. Arbitration is a fine subject for prolonged and leisurely discussion. All sorts of abstract and far-away objections occur to him, and these he delights to present and ask how his opponent is going to answer them. He writes about a treaty with the United States, but his eye is all the while wan-

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dering to France and Germany and China, and he keeps asking himself how on earth such an arrangement could be made to work with those countries. As Mr. Bryce has pointed out in his English interview on the subject, the remote and speculative difficulties of arbitration have too much weight in Lord Salisbury's mind. Mr. Olney, on the other hand, is direct and practical. What have European alliances and enmities to do, he asks, with a treaty between our two countries? As for possible and distant embarrassments of arbitration, why should practical statesmen go on shying at them when there are unquestioned advantages, immediate and great, to be reaped by coming to speedy agreement?

Not only in this swifter coming to the real point and impatience with mere refinements does Mr. Olney show himself the warmer champion of arbitration, but also, we think it evident, in the discussion of the machinery of arbitration. Salisbury's tentative proposals for a general treaty provide for the appointment of permanent arbitrators, and an umpire to settle points as to which they may be equally divided, and also make a classification of controversies into arbitrable and non-arbitrable. In the former class he puts, it must be confessed, only the minor causes of international friction—complaints against officials; pecuniary claims and indemnities less than $500,000; questions of diplomatic privilege; rights of fishery, access, etc. We think Mr. Olney justified in replying that any of these questions could easily be settled by existing diplomatic methods, and that it is inconceivable that any of them could lead to war. Questions relating to territory, continues Lord Salisbury, sovereignty, jurisdiction, or claims amounting to more than $500,000, may indeed be arbitrated, but either power may, within three months, appeal from an adverse decision to a tribunal composed of six Supreme Court judges, three from either country; and unless they confirm the award by a vote of five to one it shall not stand. Moreover, the right is reserved, by a special article, of refusal by either power to submit to arbitration any difference whatever that, in its judgment, "materially affects its honor or the integrity of its territory." Secretary Olney's criticism of this proposed scheme is cogent and destructive. Who is to say what difference may be judged to affect the "national honor"? Under that clause any and every arbitration could be refused. Then the provision of a tribunal of appeal would both needlessly prolong the process and render its first stages ridiculous. With the award appealable in any event, "the original tribunal might as well be dispensed with, since each party will be sure to make its real contest before the appellate tribunal alone."

Lord Salisbury fears that the nation would not submit to an adverse decision by a single vote, and that necessarily a foreigner's. But Mr. Olney maintains that if an award and settlement are to be reached at all, they must come in some such way, whereas, by the scheme proposed, it would be almost certain that no award at all could stand before the appellate tribunal. One judge out of three might vote against the contention of his own country, but hardly two, as would be necessary. What Secretary Olney argues for is a tribunal that will make decisions, not go through merely "an uncommonly ceremonious and elaborate investigation"; an award that will be final; and a submission of all controversies except such as may, by solemn vote of Parliament or Congress, be declared in advance of a nature not to be arbitrated.

Lord Salisbury's specific propositions for the arbitration of the Venezuela dispute mark a great advance over his position of last November. He suggests a commission of two English and two American subjects, to examine and report on the historical facts; their report, in case of failure of the governments of Great Britain and Venezuela to act upon it, to be referred to a new tribunal of three who shall draw the boundary line, their decision being binding, "provided always," and here comes in the mischievous qualification, that "such line shall not include as territory of Venezuela any territory which was *bona fide* occupied by subjects of Great Britain on the 1st of January, 1887." This is practically to withhold from arbitration a good part of the whole controversy. Mr. Olney objects that the commission of four would be very likely to divide two and two, and so run into a deadlock at the very beginning. He also objects to the reservation of the territory occupied *bona fide*. Who is to determine the *bona fides*? Why not refer that question to the commission along with the other facts? Why not, in short, refer the whole case to arbitration, and effectually protect the settlers by a specific clause? Mr. Olney offers the following, which really seems all that would be required:

> "Provided, however, that, in fixing such line, if territory of one party be found in the occupation of the subjects or citizens of the other party, such weight and effect shall be given to such occupation as reason, justice, the rules of international law, and the equities of the particular case may appear to require."

The last letter published was of date June 22, and we are glad to credit the report that since then negotiations have proceeded much more rapidly, and that the actual formulation of a treaty is now proceeding. With public opinion in both countries ripe and urgent for it, it will be a disgrace to the public men in charge of the affair if they do not improve the situation to make this great and beneficent experiment in the interest of international peace.

THE MACEDONIAN QUESTION.

THE Macedonian central committee of Sofia issued early in June a manifesto to the various local committees. It stated that "reform by peaceful means is no longer to be reckoned on, and that the committee will concentrate all their energies to obtain real political autonomy." In other words, the Macedonian patriots proposed to recommence the guerilla warfare of last summer on a more extensive scale, and, in view of the Cretan insurrection, with better prospects of success. An emphatic and significant answer to this document came speedily, not from the Sultan, but from the Emperor Francis Joseph. Through his foreign minister he said that Austria was "firmly determined" to maintain the integrity of the Turkish empire in Europe, and bade the Macedonians be content for the present with the reforms which the Sultan could be prevailed upon to grant. The revolutionists, in obedience to this mandate, have remained quiet up to this time; but the slumbering fire to which Count Goluchowski referred in his speech, is not extinguished, but may at any moment burst into a blaze.

It would almost seem as if an inexorable law governed the dismemberment of the Turkish empire; that there are stages through which each of the subject races must pass before they can be freed from the intolerable yoke. To the long period of passive submission must succeed, first, the uneasiness arising from the desire for liberty—fostered both from within and from without—then weak resistances to tyranny, abortive insurrections, followed by savage repressions, massacres arousing the horror of Christendom, and, finally, deliverance. At least this has been the experience of the freed Balkan States, and Macedonia appears to be passing from the five-century-long stage of apathetic bondage into that of restlessness, insurrection, and its repression. Time alone will show whether the furnace of affliction through which Bulgaria passed and Armenia is now passing, lies between the wretched Macedonians and their deliverance.

Terrible though this situation is, and repulsive to the civilized world, it must be admitted that the action of Austria is reasonable. The solution of the Macedonian question is involved in more and greater difficulties than that of Armenia. The Turkish provinces which include the ancient Macedonia—now, like Armenia, a mere historical expression—are inhabited by a "jumble of fragmentary nationalities," divided by race, language, religion, and political affinities. There are some three millions of Slavs, Greeks, Turks, Rumans, Jews, and gypsies, two-thirds at least being Slavs. It was this fact which led Russia, in the treaty of San Stefano, to include this whole region in the new principality of Bulgaria—an arrangement successfully resisted at Berlin by England in the interests of Turkey.

These Slavs, however, are more hopelessly divided among themselves than are even the Armenians, Kurds, and Turks of

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Asia Minor. Some are Bulgarian, some Servian, some Greek, many are renegade Mohammedans; and, to the non-Mohammedans, freedom from the Turk is worthless unless it brings union with Bulgaria, Servia, or Greece. It has been the shortsighted and selfish policy of these three states, intent more upon their own aggrandizement than upon the deliverance of their countrymen, to foster and deepen these divisions. Singularly enough, they have found schools to be the most effective means for propagandism. This is due, no doubt, to the important part in the Bulgarians' struggle for freedom which their desire for education played. This desire, amounting to enthusiasm, was awakened mainly by the labors of the American missionaries, and was not confined to the population living north of the Balkans. Mr. Tozer, travelling in the western highlands of Macedonia in 1861, found in a village a school of 200 Bulgarian children. "Very clean and orderly they looked," he writes, "as they sat at their desks, very much in the style of an English school. The master was a Bulgarian, and the children are taught to read and write both Greek and Bulgarian." This school was only one among a number which had been established in that region. Whether or not the work has been carried on there since then without intermission, we have no means of knowing, but in 1891 the Bulgarian National Assembly voted three million francs for the support of primary schools in Macedonia. At present, under the changed policy of the Bulgarian Government, this work is under the charge of the Exarchate, and it is estimated that from one to two million francs annually are voluntarily contributed by the Bulgarian peasants for the education of the children of their Macedonian brethren.

The Greeks were in the field as early as, if not before, the Bulgarians, and so successful has been their propagandism that there are extensive regions where the inhabitants, Slavs by race, have become completely Hellenized. Servia has been equally active and successful. Even Rumania, with what object in view it is difficult to see, takes a part in the work. The Macedonian Society of Bucharest, it is said, spends yearly some hundreds of thousands of francs in providing the scattered communities of Macedonian Rumans with schools.

Whatever these schools may have been in the past, they are now mere instruments for bringing the inhabitants under the political and religious influence of one of the three states, for Rumania can hardly expect to share in the ultimate division of the Turkish Empire. The Servians, especially, are accused of bribing parents to send their children to schools taught by Servians, but the accusation would probably hold true of all alike. This propagandism has not been confined to the young, but large numbers of publications advocating the historical and other claims of the different States have been distributed among the people. Consequently, under these varied influences the Macedonian Slavs have been brought into a chaotic condition. A Bulgarian community, for instance, is persuaded to declare itself Servian. This means not simply a change of political affinities, but a transfer of ecclesiastical relations—the renunciation of the national Bulgarian church with its ritual in the native tongue, the departure of the Bulgarian pope, and submission to the Patriarch, the use of the Greek language in the church services, and the ministration of a Greek pope. So there may be in the same district four contiguous Slav villages, three being Bulgarian, Servian, and Greek in their politics and religion, the fourth made up of renegade Mohammedans content with the rule of the Turk. He, meanwhile, looks on with indifference, if not with approval, knowing that the deeper the divisions between his subjects, the easier it is to hold them in subjection.

Under these circumstances it is evident that autonomy is impossible, for which of the three factions—in reality there are four, the Bulgarian revolutionists being divided into Nationalists and Russophiles—would yield the supremacy? Austria, too, though the Emperor ostentatiously disclaims any desire for an increase of territory, has long been credited with the design of taking Salonika—a design absolutely irreconcilable with the ambitious claims of Servia. On the departure of the Turk, then, an internecine war seems inevitable, in which the Mohammedan Slavs, judging from last summer's experiences, would be exterminated, unless Austria, in obedience to the mandate of a compassionate Europe, should occupy the Macedonian provinces, and, as in Bosnia-Herzegovina, bring order out of chaos, and give prosperity and happiness to a people still apathetic in their indescribable misery.

Correspondence.

THE COMING COTTON CROP.

To the Editor of The Nation:

Sir: While the remainder of the country is bitterly growling because of hard times, there is at least one section where the people are more prosperous than they have been in a long time. That section is the cotton-growing South. The money-bringing crop there is cotton, and a method of growing it has been generally adopted that enormously decreases the expense, and makes it a profitable crop at almost any price. The principal element in "raising" cotton has been food for both negro and mule. Instead of being purchased from the West, it has been grown at home for little or nothing. This is the main reason for the very low current price of cereals and provisions. Instead of being an enormous customer of the West, the South now buys very meagrely.

The coming cotton crop promises to bring real "boom" times to the South. While a trifle less in acreage than the banner crop of two years ago, it is still very large—not, however, larger than the world can consume of American cotton. The season has been extremely propitious and has advanced the yield in time at least three weeks. If cotton brings only five cents per pound as did the crop of 1894–95 (a price then below the cost of production), the profits will be good; general business will be magnificent. The price cotton will realize, however, promises much larger, as the conditions now are very different from those of two years ago. Settled opinion is, that the size of the present crop and the banner crop will be about the same—in the neighborhood of ten million bales. Then there was a large surplus of cotton on hand at the beginning of the crop year; now there will be none. The trade of the world is much better now than then. English and Continental spinners are doing a large business. This year the planter does not have to pile his cotton all at once to market to liquidate his indebtedness, but can sell it evenly throughout the year as the price suits him—a thing in itself that will help maintain prices. It now looks as if the price would be about six cents, which will bring $300,000,000 for a crop grown with incredible cheapness.

In reading the above, the question that will occur to the Eastern mind is, "Well, then, how is it that the Southern farmer is so rampant for free silver?" The Southern farmer is attending to his crop and worrying himself little about politics. The people who are at present doing most of the howling "for the cause of silver" are like those at the Chicago Convention, viz., country editors, country lawyers, politicians who have a job and politicians who want a job. W. Collier Estes.

Memphis, July 18, 1896.

"OXBOW" AND "BOW."

To the Editor of The Nation:

Sir: The term *oxbow* seems to have acquired in New England these two meanings: (1) the bend or reach of a river, and (2) the land enclosed, or partially enclosed, within such bend. The former meaning was first recognized by an English work—Admiral W. H. Smyth's 'Sailor's Word-Book' (1867)—and has thence found its way into several recent dictionaries, while the second meaning has thus far escaped the attention of lexicographers, and even Prof. J. D. Whitney has failed to include it in the long list of topographical terms considered in his 'Names and Places' (1888).

The oxbows of the Connecticut River are well known, the Great Oxbow at Newburg, Vt., and the Little Oxbow at Haverhill, N. H., having long been famous; and it is in that region that the term appears to have arisen. These oxbows had, before the coming of the whites, been occupied by the Indians; for in Capt. P. Powers's Journal, which, written in 1754, is the earliest account we have of the Coos region, there are allusions to "the great turn of clear interval." The term *oxbow* must soon have come into use, for though Newburg and Haverhill were not settled until the seventh decade of the eighteenth century, it is found as early as 1772.

It will be remembered that Dr. Holmes laid the scene of his New England story, 'The Guardian Angel,' at "Oxbow Village," but it may not be generally known that there has long been in New York State a village of precisely

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this name, and that villages similarly designated are now found in Arizona, Illinois, Michigan, Pennsylvania, and West Virginia. This fact indicates that the term is now somewhat widely diffused; but the examples before the writer are almost wholly from New England writings.

The word *bow* has also been employed in American writings as precisely synonymous in meaning with *oxbow*, as defined above; but neither of these meanings has yet been recognized by any dictionary.

"At Haverhill is a farm of about 600 acres of excellent land, about 150 of which are under good improvements—all within two bows of the river [Connecticut], which is a sufficient outside fence; and . . . has on it a large and well-finished Barn on one bow, and also a corn barn on the other bow." 1768, E. Cleaveland, in F. Chase's *History of Dartmouth College* (1891), i., 105.

"The Petition of Thomas Johnson of Newburg . . . humbly Sheweth that by Charter, there is but one Ferry, Across Connecticut River in Haverhill in the County of Rockingham, by Charter allowed to be kept, which by said Charter ought to be kept within one mile of the Point of the *little Ox Bow* (so call'd) as said River runs." 1772, *New Hampshire Town Papers* (1883), xii., 177.

"Newburg court-house stands on the high lands back from the river, and commands a fine view of what is called the great *Ox Bow*, which is formed by a curious bend in the river. It is one of the most beautiful and fertile meadows in New England. The circumference of this Bow is about 4½ miles; its greatest depth is seven-eighths of a mile, containing about 450 acres." 1793, J. Morse, *Universal Gazetteer*, i., 326.

"In this town [Newburg] are those extensive intervales known by the name of the great *Ox-Bow*, which form the river assumes in its course at this place." 1797, J. A. Graham, *Present State of Vermont*, 148.

"Antwerp . . . was first settled about 1807 by people from the Eastern States. . . . The post-office in this town is kept at the great-bend of Indian river—and, with Indian allusion, named *Oxbow P. O.*" 1813, H. G. Spafford, *Gazetteer of New York*, 125.

"There are three peninsulas at Lancaster, of the same beautiful form with the Oxbow at Newburg; and several others in Lunenburgh, and Guildhall." 1821, T. Dwight, *Travels*, ii., 141.

"Having reached a curve [in the Aroostook River] called the Oxbow, we found that the Indians had there held an encampment." 1838, C. T. Jackson, *Second Report on the Geology of the Public Lands of Mass. and Maine*, 31.

"Before we reach the mouth, the river [Allagash] makes a large bend or 'ox-bow,' after passing which it expands into a large bay, at its confluence with the Walloostook."—1838, J. T. Hodge, in *do.*, 59.

"The Withers Homestead . . . was built on the east bank of the river, a little above the curve which gave the name to Oxbow Village."—1867, O. W. Holmes, *Guardian Angel* (1891), 21.

"*Cohos* it is said means *crooked*, and was borrowed from the Cohasaukes, a part of the St. Francis tribe, *uck* or *auke* meaning *river or place*, and was applied to the territory of Haverhill, on account of the crooked course of the river and the consequent large bends of the land, the immense bows."—1888, J. Q. Bittinger, *History of Haverhill, N. H.*, 363.

ALBERT MATTHEWS.

BOSTON, July 14, 1896.

Notes.

A SINGULAR value will attach to the large-paper issue of a new Riverside Edition of Mrs. Stowe's Works, in that each set will contain her firm autograph, written but a few months before her death. The edition will consist of sixteen volumes, of which the first will contain a biographical sketch, and all will be edited and (where necessary) annotated.

The first part of a life of Fridtjof Nansen has appeared in Norway, Sweden, and Russia. The authors are W. C. Brögger and Nordahl Rolfsen, and in addition to the biography proper there will be an introductory poem by Björnstjerne Björnsen, and articles by Prof. Retzius, Baron von Toll, and others. Among the illustrations will be several portraits of Nansen never before published.

On the 15th of June, Povl Frederik Barfod, one of the last of the older school of Danish authors, died at Copenhagen. Barfod was born at Lyngby, April 7, 1811. During the years immediately preceding and following the granting of the Constitution of 1848 he took an active part in politics, both as speaker and writer, but in 1869 he retired from public life. His best known work is 'Tales from the History of the Fatherland' (1853). The last years of his life were devoted to the writing of his memoirs, which will shortly be published.

It will be remembered that some months ago M. Hector Malot announced his retirement from the field of authorship. He preferred wisely to lay down his pen before his hand had lost its vigor through age. He had produced, too, so much solid and excellent work that he was probably not mistaken in thinking that it was beyond reasonable hope that he should do anything in the future better than that which he had already done, and that any addition to the mere bulk of his work could bring no addition to his fame. It appears, however, that it was only the pen of the novel-writer that he laid down. We shall have no more stories from M. Hector Malot, but it is announced that he will publish in the course of a few months a brief literary autobiography, under the title of 'Le Roman de Mes Romans,' in which he will tell us how he has made his books and why.

A happy epoch in the Napoleonic revival seems certainly to have been reached when obituary notices of it are announced and its funeral sermon is preparing. Something very like this, we take it, is impending in the new volume of M. Geoffroy de Grandmaison, 'Napoléon et ses récents historiens,' which is said to be a group of studies on the latest publications relative to the First Empire, undertaken from the strictest point of view of a Christian moralist, "éclairé du flambeau de la foi."

Mr. Gladstone's 'Studies Subsidiary to the Works of Bishop Butler' (London: Henry Frowde; New York: Macmillan) comprises little that has not already appeared in various periodicals. That it throws light upon Butler cannot be denied, but we suspect that its chief value for the historian of thought will lie in the light it casts upon Mr. Gladstone, on his theological side. Those who purchased the fine edition of the 'Analogy' and the 'Sermons' of Mr. Gladstone's editing, will naturally desire this companion volume.

It would be easy to dilate upon the posthumous volume of the lectures of Alfred Edward Brehm, 'From North Pole to Equator: Studies of Wild Life and Scenes in Many Lands' (London: Blackie & Son; New York: Charles Scribner's Sons). The translation, by Margaret R. Thomson, will help to give the naturalist traveller something of the reputation among English-speaking peoples which he has long deservedly enjoyed in Germany. The author of 'Thierleben' here relates his authentic observations not only of the brute creation, but of the various semi-civilized or barbarous and savage peoples whom he visited, and his narrative has a charm which is irresistible for young or old. Few works of its kind so attractive and so instructive for youth could be named. Adult readers will be pleased to meet here, on p. 300, with the story of the heroic baboon of which Darwin made a classic use in his 'Descent of Man,' and it is well known how much reliance he placed on Brehm's statements generally. A sketch of the author is prefixed, and there are some desirable notes by J. Arthur Thomson. The book is handsomely printed and bound, with numerous illustrations.

Thomas Sedgwick Steele's 'Voyage to Viking Land' (Boston: Estes & Lauriat) is an itinerary of a voyage along the coast of Norway from Hardanger Fiörd northward to Hammerfest and the region of the midnight sun, returning by way of Aalesund and Bergen. It is profusely illustrated with excellent "process" pictures from photographs taken by the author, mostly from the deck of the steamer en route, and has also a very clear, though small, outline map of Norway. For a traveller going over the same route, as hundreds of tourists do every summer, the book might serve fairly well as a supplement to Murray or Baedeker. It can hardly be called literature, nor does it contribute anything essential to the common stock of knowledge in regard to the region visited. The only new thing we have found in it is the evidence that the dealers in "curios" sell as "souvenirs of the whale," under the name of "whale's eyes," the common parasitic barnacles, *coronula diadema*, which are alleged to be the "bony eye-sockets" of this monster of the sea (p. 88). The excellence and number of the illustrations redeem the book from the vacuity of its text, and may doubtless serve to convey to the uninitiated some idea of the beauties of Norwegian scenery and the characteristics of its towns and people.

The results of Lieutenant Ryder's expedition to the east coast of Greenland in 1891-92 have recently appeared in the valuable series of "Communications about Greenland," published by a Danish commission having charge of the geographical and geological researches in that continent. This latest addition, which forms the seventeenth, eighteenth, and nineteenth parts, contains more than eleven hundred pages, not the least valuable feature being a French résumé.

The visitor to the site of ancient Eleusis encounters a somewhat perplexing chaos of ruins from which his baffled eye turns willingly to the harmonious beauties of Salamis and the sea. The little guide, 'Eleusis: ses mystères, ses ruines et son musée,' which is just issued by the director of the excavations, Demetrios Philios (Athens: Anestis Constantinides), removes these perplexities by a luminous and accurate plan of the sacred enclosure, which shows the latest discoveries, and gives many details not found in Baedeker. The period of each structure is exhibited at a glance by different colors. The sketch of the history of Eleusis and of the mysteries is drawn by an expert from the best authorities, and is told with a neatness and grace which

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one does not expect in guide-books. The intelligent tourist will find an admirable cicerone in this brief pamphlet of eighty pages.

A new volume by "Th. Bentzon" (since her visit to this country, three years ago, well known to American readers by her real name, Mme. Blanc) takes its title, 'Une Double Épreuve' (Paris: Calmann Lévy), from the first of four short stories which, together with some reminiscences of a journey up the lower Mississippi, make up the volume. The first two stories deal with the subject of which French novelists seem never to grow tired; in the second, 'Le Taureau,' the brutal traits in the peasant's nature are brought out with an insensibility resembling Maupassant's, though evidently less spontaneous. Each of the four stories contains characters of distinctive interest.

Jacques Naurouze's 'À travers la Tourmente' (Paris: Colin & Cie.) is almost a strong work, but is spoiled by a good deal of needless childishness in incidents, conversations, and style. The fact that it is meant for young people's reading accounts for the author's ever visible desire to be absolutely proper, but does not justify the feebleness of the tale and its want of texture. Except towards the close, where a very interesting young lady is in danger and the author becomes alive to the possibilities of the situation, the book is very namby-pamby, and, though it treats of the Revolution and the Terror, does not hold the attention steadily.

Charles de Rouvre's 'À Deux' (Paris: Colin et Cie.) is a realistic novel which is not obscene, in which there is a positively sympathetic character, and in which even the contemptible hero remains human and intelligible. It is a study of the class of employees in one of the great railroad offices in Paris, and a close, well wrought-out piece of work that grows on the reader. It is sad, of course, but not repulsive in language or episodes; a good, square piece of realistic observation.

In a brochure of 86 pages entitled 'Der Judenstaat: Versuch einer modernen Lösung der Judenfrage' (Vienna: Breitenstein), Dr. Theodor Herzl, a Hebrew jurist, earnestly proposes to check anti-Semitism and to solve the Jewish question by collecting the descendants of the scattered tribes and reconstituting the kingdom of Israel. Territory for the establishment of this government is to be acquired in Palestine or in Argentina by agreeing to regulate the finances of those countries and place them on a permanently sound basis. This work is to be accomplished by a "Jewish Chartered Company," organized under the protection of England, with its headquarters in London. The author thinks that it will be as easy to take along all the achievements of European comfort and culture to Palestine or Argentina (his preference is evidently for the latter) as it is to have "English hotels in Egypt, Viennese cafés in South Africa, and Bavarian beer in Paris." Dr. Herzl enters fully into the details of his Utopian scheme, which the most wealthy and influential Jews of Christendom would hardly endorse. He even describes the national banner of the future state as "white, with seven golden stars signifying hours of labor."

On April 21 the German Imperial Diet passed a resolution requesting the German confederated governments to use every means in their power for the suppression of the barbarous custom of duelling now so alarmingly prevalent in the so-called higher classes, and especially among the officers of the army, and that, too, in direct violation of the laws of the Empire. A queer commentary on this resolution is furnished by a recent incident in the same legislative body. In the course of a debate on June 28, Count Mirbach made derogatory remarks about the absent delegate Bamberger, coupled with allusions to his Jewish descent. The Liberal member, Dr. Barth, replied to this attack upon a colleague behind his back, and characterized such conduct as "not gentlemanlike," whereupon Count Mirbach demanded that this expression be withdrawn or satisfaction be given. Dr. Barth refused to do either. Count Mirbach then mounted the rostrum and denounced Dr. Barth as "no gentleman." This tendency to mingle pistols with politics is the direct result of the encouragement given to duelling by the Emperor's rescript establishing a "court of honor," whose decisions are accepted as superior to statute law.

M. Charles Henry calls attention, in the *Comptes Rendus*, to the fact that the phosphorescent sulphide of zinc, which is now prepared, after his process, on a large scale, ceases to be phosphorescent at a temperature of twenty degrees below zero, but resumes the giving out of its stored-up light when it is again warmed up. He holds out to us, with perfect seriousness, the hope that we shall some time be able to accumulate the light of day in any desirable quantity, and to reproduce it at pleasure at any hour of the night. We may look forward with some hopefulness, therefore, to the time when night shall indeed be robbed of its terrors—at least during the winter months, when the maintaining of low temperatures would be less expensive than in summer. A process that would fill us with a still keener satisfaction at the present moment would be an inverse one, by which the winter cold could be stored up, and set free at pleasure by means of the superabundant light of a summer's day. Whoever should solve this problem would *erst recht*, as the Germans say, be deserving of the thanks of suffering mortals.

The *American Historical Review* (Macmillan) completes its first volume with the current quarterly issue. Mr. Melville M. Bigelow continues his translation of the Bohun wills. Prof. Henry M. Baird recurs to the Huguenot defence of monarchy in a paper concerning Francis Hotman and his 'Franco-Gallia,' of which a synopsis is given. Mr. Charles Francis Adams resumes his military studies of the Revolution in a discussion of the battle of Long Island, which he sets down to Washington's bad generalship as strategy and as action, and to luck in its fortunate issue short of the total capture or destruction of the American army. Prof. Moses Coit Tyler contributes a rapid and effective sketch of President Witherspoon in the Revolution, with some timely excerpts from this statesman's financial deliverances. "No paper of any kind is, properly speaking, money. It ought never to be made a legal tender. It ought not to be forced upon anybody, because it cannot be forced upon everybody." Finally (for the leading articles) Mr. John S. Murdock illumines an obscure corner of the history of Presidential nominating conventions by relating what is known of the conference of Federalists in September, 1812, which put DeWitt Clinton in nomination. The most important inedited original document of this number is the draft of an address of the Continental Congress to the people of the United States, from the pen of James Wilson, reported February 13, 1776, deprecating separation though contemplating it as a possibility. It was (though officially ordered) tabled and never brought up again.

The first number of *Ex Libris* shows that this quarterly is in good hands, and that it may even claim a place among the minor historical magazines. The biographical sketches of General Washington Johnston and of Samuel Chase, accompanying their bookplates and the portrait of the impeached Maryland judge, are notable in themselves. Mr. Henry Blackwell begins a revision of his Check-list of American Bookplates, extending it from 1850 to 1870. The magazine is published by the Ex-Libris Society of Washington, D. C., at 1424 F Street. It is very attractively printed.

The pleasant news comes from India that our countryman Charles Rockwell Lanman, Professor of Sanskrit in Harvard University, has had conferred upon him the distinction of being elected an Honorary Member of the Asiatic Society of Bengal, in Calcutta, in recognition of his distinguished services as a Sanskritist. This mark of recognition is the more to be valued inasmuch as *the* Asiatic Society is the oldest and most famous of all existing Oriental societies, having been founded by Sir William Jones in 1784. The list of honorary membership numbers but thirty names; among them are the names of Max Müller of Oxford and Cowell of Cambridge.

—Heinrich von Treitschke, whose premature death last April removed the youngest of the great men that were associated with the founding of the German Empire, is to receive the honor of a monument at the imperial capital. A call has been issued, asking for subscriptions for this purpose; even the smallest contributions will be welcomed. Appropriately at the head of the list of signers stands Prince Bismarck; among the fifty names or more of Treitschke's friends and associates may be mentioned Dr. Miquel, the Minister of Finance, Profs. Herman Grimm, Adolf Harnack, Schmoller, Vahlen, Wattenbach, Wagner, the present rector of the university, and Ernst von Wildenbruch. These men remember the miseries of particularistic discord when Emperor and Empire were revolutionary conceptions. Remembering this and the fearless, untiring energy of Treitschke then and ever since, they make their appeal to all who have had their faith in national unity strengthened and their nobler impulses quickened by his kindling words. The life-work of this brilliant historian and single-hearted patriot is somewhat remote from the living interests of our own land to-day, but the lofty qualities of mind and heart which enabled him to perform that work have left their impress upon hundreds of young Americans who have listened to his resistless eloquence. Those who gratefully remember him, and doubtless also many of his own countrymen among us, will be glad of this opportunity to do him honor. Subscriptions may be sent to the banking-house of Delbrueck, Leo & Co., Mauerstrasse 61, Berlin W.

—The director of the French School of Archæology at Athens, M. Homolle, has just discovered, lying between the recently excavated ruins of the theatre and a Byzantine supporting-wall, a beautiful bronze statue at first thought to be that of a victor in the Olympian games. Near it were found horses' legs and formless débris, the probable remains of the chariot to which the statue belonged. The cleaning of the base of the monument brought to light an inscription showing that the statue was a votive offering to the divinity,

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given by one Polysalos in honor of a victor whose name was indicated only by the ending *-ona*. Its style suggested Hieron of Syracuse, and evidently belonged to the period before Phidias. M. Homolle thinks it probable that Ageladas, the master of Phidias and Polycletes, was the creator of the statue. In a communication to the French Academy he gives a minute description of its present condition. It represents a beardless youth, with straight nose, full half-open and half-smiling lips, and firm chin. The hair is treated boldly, brought down almost to a point on the back of the neck, allowed to fall in fine ringlets on the temples, and suggested by a few delicate lines on the cheeks. A band shaped like a diadem passes over the hair. The neck is round and youthful, and planted firmly upon powerful shoulders. The body is straight and bends slightly backward. A tunic falls in ample folds loosely to the ankles, and is fastened in at the waist with a narrow belt. The arms are held close to the body, the fore-arms bent up to hold the reins. Their fine modelling is not concealed by the short, pleated sleeves of the tunic, which fall only to the elbows. The legs are placed close together, the heels touch. Both hands and feet, without being overdrawn, are strongly and beautifully modelled.

—The statue was cast in four pieces—the two fore-arms; the bust, with both half-sleeves, and the head; the legs and lower part of the trunk beginning at the belt. The artist studied the joining of these pieces with the greatest care, uniting the two chief parts of the cast under the overhanging pleats of the tunic so skilfully that it is almost impossible even for an expert to determine the point where they unite. The arms, also, are joined with equal care where the pleated sleeves stand out a little from them. The crown is now found to be symbolical of a victory won by Hieron in the Pythian (not the Olympian) games, and Hieron is represented wearing the same crown on some old Sicilian coins. This statue throws new light on Greek art, and especially upon early methods of casting bronze. It is the first entire bronze statue excavated in Greece, and the noblest work of art belonging to this period thus far discovered. It measures nearly six feet in height, and, with the exception of the left arm, which is broken, is in an excellent state of preservation. The eyes are especially admired, and give an unusual expression of animation to the face. This statue will remain at Delphi as the nucleus of a museum which the Government intends to establish there, and to make more accessible to the travelling public by improved means of communication.

—Mr. Lawton's 'Art and Humanity in Homer' (Macmillan) is in many respects an alluring little volume, and was intended to invite readers to make themselves more fully acquainted with the 'Iliad' and the 'Odyssey.' It consists of six lectures written for a "University Extension" course, which have appeared in part already in the *Atlantic Monthly*. They are superior specimens of this kind of literature. They are written in an attractive style, and show their author to be a man of refined taste, of general culture, and of sufficient scholarship. They are really, we should think, a serviceable introduction to the beauties of that unknown country which Keats was so charmed to explore under Chapman's guidance. We are surprised to find Mr. Lawton saying, "I firmly believe that the Homeric poems (and many other masterpieces of foreign literature) should be read through and read repeatedly, even by competent linguistic students, *in English translations*." We can see no reason in this unless the translation happens to be a masterpiece in its own language. For readers who are not "competent linguistic students," translations must serve, and Mr. Lawton mingles with his essays some hexameter renderings of his own, urging the theory that the hexameter is the natural unit of measure of Homer's thought. These experiments we do not consider so felicitous as the criticism and the exposition contained in the essays. It is hard—perhaps impossible—to write English hexameters without falling into the prosaic, without dissonances and oddities of expression, without laying stress on pronouns and conjunctions which the English never emphasizes. Such defects of melody and rhythm profoundly misrepresent the sweep and beauty of the original. It is no compensation for this to follow the division and measure of the Homeric line. But Mr. Lawton fails here in good company; and the genuine merits of his essays remain unimpaired.

—Every one who has been to the Champ-de-Mars Salon, within the last few years, cannot have failed to realize the revived interest there is now in wood-engraving, especially in its more original forms. Vallotton, with his delightfully amusing shops and funerals and street scenes, cut on the wood much in the same manner as Dürer's designs were cut by sixteenth-century wood-cutters, probably inaugurated the movement. Lepère did more than any one else to encourage it; and it has increased to such proportions that in Paris alone two papers have just been started as its special organs. *L'Image* is the more sane and genuinely artistic of the two. It was founded, the title-page explains, by the Société Coöpérative des Graveurs sur Bois Français, in order to preserve an art which, because of the mechanical processes, seems in danger of disappearance. Here you have an example of wood-cutting in "La Prière" by Lepère, done with a knife, a fine decorative arrangement of Sisters of Charity, in their winged caps, free from all disfiguring affectations and eccentricities; and here, too, you have the modern engraving, done with a graver, again by Lepère, as well as by Jourdain, Dauvergne, and one or two others: reproductions of drawings in wash, pencil, pen-and-ink—proofs of the resources of the wood in the hands of a skilful engraver. *Le Livre d'Art*, however, finds place only for woodcuts, several of them so incoherent in drawing as to be quite unintelligible, or else so clumsy and pretentious that the chances are they will do much to prejudice people against this primitive method of expression. Indeed, the designs by Jeanniot, an artist who is never altogether uninteresting, no matter in what medium he works, and by Maurice Dumont, alone give artistic interest to the paper. There are few men nowadays who can substitute the knife for the graver without tumbling pell-mell into the pitfall of affected archaism. But we think even their conscious mannerisms more legitimate than the fashion that prevails among a certain group of English artists, who copy the rude line of the wood-cutter in drawings that are to be reproduced by process.

—If there is anything that one might have considered to be safe to preserve its constant form in a world of change, it is the art of walking. But it now appears that human locomotion after the ordinary method is accomplished at great loss on account of the jar communicated to the body by the alternate rise and fall of the centre of gravity. An officer in the French army has trained his soldiers to march after an improved fashion, and so great is the gain that they are able to accomplish fully twice an ordinary day's journey and feel no more than the ordinary amount of fatigue at the end. The new method consists in not fully straightening up the leg at the moment when it is perpendicular to the ground, and in dragging out the leg that remains behind to its full length. This has the effect of making the body proceed more nearly in a straight line parallel with the surface of the earth, instead of undulating up and down; our ordinary procedure is like that of a wheel deprived of its tire and rising on one after another of its spokes, which would plainly be a very wasteful way of putting to use the power of the horse. At the other extreme we have the bicycle, which owes its great velocity to the almost total avoidance of jarring that is secured by the rubber tires. Running is an intermediate form, which, as every one knows, shakes one up far less, in proportion to the force expended, than walking does. The evolutionary reason for this difference is perhaps to be found in the fact that in running the one object to be attained is swiftness, while in walking our early ancestors were unable to bring themselves to the loss of dignity involved in walking with a flexure of the knee.

HADLEY'S ECONOMICS.

Economics: An Account of the Relations between Private Property and Public Welfare. By Arthur Twining Hadley. New York: G. P. Putnam's Sons. 1896.

No higher compliment can be paid this work than to say that it is hard to determine whether the epithet judicial or judicious would more appropriately characterize it. To maintain that its conclusions will command universal, or even general, assent, would be absurd; but it is impossible to deny that the conclusions follow logically from the premises, and that the premises are established after a careful, unprejudiced, and, as a rule, exhaustive examination of the facts of economic history and social life, as well as of the principal theories and arguments derived from these sources. It is true that in so comprehensive a work, which sums up within 500 pages the economic thought of a generation for which economic questions have had unprecedented interest, many subjects must be disposed of in few words. In such cases it may seem to those unfamiliar with economic literature that the conclusions are too dogmatically expressed; but with few exceptions it will be found that the break in the chain of reasoning is only apparent. As a whole, we do not hesitate to affirm that the results reached by Prof. Hadley will commend themselves to candid thinkers as true. They are the conclusions of common sense, fortified by learning and developed by reason. The author's position, as he says, is that of an arbiter, not that of an advocate; and when he has stated both sides of a disputed question, the reader feels that a final adjudication is little more than the formality of entering judgment.

The new problems of modern business life, according to Prof. Hadley, arise most conspicuously in connection with large investments of capital in factories and railroads. The work of the speculator has far more importance than formerly, and combinations of capital and labor are on such a scale as to re-

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quire the modification of economic theories based on free competition. It is a mistake, in Prof. Hadley's view, to separate economic theory and economic practice; and on this account, and because of the novelty of modern business problems, he has abandoned "the time-honored division of the science into the departments of production, distribution, exchange, and consumption." Doubtless there are many advantages in this course, but it undeniably gives the book a rambling effect. We begin with an essay on "public and private wealth"; pass on to the discussion of slavery, poverty and poor-relief, the Malthusian theory, and compulsory insurance, all under the head of "Economic Responsibility"; then take up "Competition" and "Speculation," themes which are followed by the "Investment of Capital" and the "Combination of Capital." Then come chapters on Money, Credit, Profits, Wages, Machinery and Labor, Coöperation, Protective Legislation, and finally Government Revenue. It is not easy to discern the principle either of this selection of topics or of this arrangement. The last three chapters, we venture to think, might have been omitted altogether. That on Government Revenue is inadequate, that on Coöperation contains nothing important, and that on Protective Legislation is made up of very familiar matter. The other chapters are all indispensable, but they seem disconnected. They are interesting, and even profound, economic studies; but a collection of economic studies does not of itself constitute an economic treatise. In making books the rules of mathematics do not apply, and the whole is more than the sum of all its parts.

There is, however, an underlying synthetic principle, not distinctly avowed by the author, but really giving unity to his work. It is suggested by the sub-title, "The Relations between Private Property and Public Welfare." We shall not be far wrong in saying that Prof. Hadley holds property to be only a means to the welfare of society. In so far as rights of property are proved not to conduce to this welfare they are to be condemned and abolished. He does not say that the individual man has no natural rights; but he implies it. "The various institutions under which capital is invested have been sanctioned by society for the sake of their effect on the public well-being; . . . when they stand in the way of progress, society does not hesitate to modify them." It is true that we are assured that there is a distinction between the rights of capital and the more general right of property. The latter right is, comparatively at least, sacred. But this distinction appears rather fanciful; for it would be impracticable to exercise the right of property to any great extent if society refused its sanction to the investment of capital.

The futility of the distinction is in fact exposed by the author when he says: "While it is undoubtedly true that the various rights of the capitalist depend upon the existence of a civilized society which maintains them, it seems equally true that the existence of a civilized society in the stress of the struggle for existence among different members of the human race depends, for the present at any rate, upon maintaining the rights of the capitalist." Can anything more than this be said of rights of property? We incline to the opinion that in this discussion, as well as in some others, Prof. Hadley has occasionally confounded society with Government. To say that society does not hesitate to modify institutions that stand in the way of progress, is a highly ambiguous proposition. If it means that men give up appliances that they find do not answer their purpose, the proposition is true. If it means that by giving up such appliances one community of men may beat another in the struggle for survival, it is true. In either case it applies to rights of property. But, as Prof. Hadley states it, the implication is that Government is able to foresee wherein progress consists, and to modify institutions so as to promote progress. All that can be granted is that Government is able to modify institutions, and that it does so. If its action is in the line of the action of individuals, it may promote progress; otherwise probably not. However this may be, it is evident that Prof. Hadley recognizes the right of the community to change institutions, and, if this be true, rights of property must take their chances with the rest. The community is sovereign, and we can only point out what action on its part is expedient with reference to particular ends, or to some general end.

The general end formally recognized by Prof. Hadley is the "tendency of human evolution." Things are good or bad according as they do or do not conform to this tendency. This formal definition, however, is too indefinite for practical purposes, and we find that "the general welfare" is substituted for it. Thus we come around in effect to Adam Smith's concept of the "wealth of nations" as the standard of economics; this wealth, however, consisting in the enjoyments of the members of the nation rather than in the money value of the means for such enjoyments, or their physical amount. This latter distinction appears to be introduced partly because certain enjoyments, enjoyments too of high value, have a relatively slight physical basis. Æsthetic pleasures may be enjoyed by the poor; there may be plain living with high thinking. But the chief reason for the distinction is to be found in the importance attached by Prof. Hadley to the distinction between capital and income as modes of measuring resources—a distinction which he regards as neglected in current economic discussion. But as the value of capital is certainly measured in the minds of most people by its income-producing power, or "earning capacity," we incline to think that the importance of the distinction is overrated. Of course material things do not constitute wealth unless they are utilized; but as they are not reckoned as wealth unless they are utilized, and as they are perhaps more easily measured than the processes of utilization, they serve well enough as an economic standard. A somewhat similar criticism may be passed on the distinction made between public and private wealth. Public wealth consists of all means of enjoyment; private wealth, or property, consists of rights to part of the public wealth. It is pertinent to ask if enjoyment is not a prerogative of human beings, and only metaphorically of communities. Why may we not say that private wealth consists of means of enjoyment, and that the public wealth is simply the aggregate of these means?

But to return to the fundamental principle of Prof. Hadley's treatise, we find it to be substantially that the community is sovereign, but that to realize its ends it is expedient that the customs and institutions of its members be respected. The whole book, we may say, is an elaborate essay showing that individual action in the main tends to public welfare, and especially that the acquisition and use of property tend in this direction. Of course there are many exceptions to this, and Prof. Hadley is at his best in analyzing the nature, the purposes, and the results of speculation, and the good and bad effects of great combinations of capital. On the whole, he makes out a strong case for what we suppose must be called individualism, but which is more correctly described as industrial freedom. Especially fine are the passages in which he traces the effects of this principle in modern civilization:

"A few centuries ago the principle of individual freedom was not recognized in law or in morals any more than in trade. It was then thought that liberty in trade meant avarice, that liberty in politics meant violence, and that liberty in morals meant blasphemous wickedness. . . . Constitutional liberty in politics, rational altruism in morals, and modern business methods in production and distribution of wealth have been the outcome of the great individualistic movement of the nineteenth century."

We should be glad to dwell on the criticism of the position of the Socialists, which Prof. Hadley says is only another way of looking at things, due to emotional temperament. Holding, as he does, that the individual has no rights as against the majority, he properly maintains that the issue between individualism and socialism is a question of means, not ends. But we must leave this department of the work and glance briefly at the author's treatment of some of the more technical portions of economic doctrine. In the main he leaves the recognized positions undisturbed, after a careful review of the more important assaults on them. The results attained by the "Austrian School" are respectfully considered, but it is not surprising to find them treated as, on the whole, more ingenious than valuable. There is a certain originality in the conception of loss arising in modern times from excessive saving and investment of capital, which is held to tend to result in an "overproduction of machinery," rather than in a fall in the rate of interest. The danger of the modern world is underconsumption, and when this takes place a commercial crisis may follow. But we are not prepared to criticise this theory until we are told whether a general overproduction is meant, or only an excess in certain directions. Nor can we do more than mention the assertion that "the justice of interest is not based primarily on equities between borrower and lender, but on the public advantage of encouraging guaranteed investments." This may be true, but it is stated obscurely, and will perplex many readers.

To economists the most interesting chapters, after that on the function of the speculator, will probably be those on profits and wages. But the number of suggestive points is embarrassing, and, owing to the appearance of Prof. Taussig's elaborate essay on 'Wages and Capital,' it is hardly worth while to comment on Prof. Hadley's necessarily abbreviated statement, further than to say that in the main his conclusions agree with those of Taussig. We must not close our review without calling attention to our author's happy way of compressing an argument into an epigram; as when he speaks of George's argument "that collective property in land is perfectly practicable because so many races have tried it and given it up." Another instance is to be found when the statement, "It is not the wealth that the capitalist consumes which really goes to the laborers, but the wealth that he does not consume," is substituted for that ancient stumbling-block, "A demand for commodities is not a demand for labor." In general, however, Prof. Hadley's style is rather severely plain, nor is it always free from

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awkwardness. But the defects of his book are slight in comparison with its merits. It will not only be found invaluable by readers at large, but will also at once command the attention and admiration of economists the world over.

THE OLD SOUTH.

Southern Sidelights: A Picture of Social and Economic Life in the South a Generation before the War. [Library of Economics and Politics, edited by Richard T. Ely, No. 10.] By Edward Ingle. New York: Thomas Y. Crowell & Co. 1896.

THE aim of the author of this volume has been, he says in his introduction, to give a sketch of "social and economic life in the South during the generation before the war." It must be added that the sources drawn from are all Southern, which accounts for the fact that the names of most of the writers familiar to us as observers of the old South are not given: we go for our facts not to Olmsted or to Mrs. Kemble, but to *De Bow's Review*, the *Southern Literary Messenger*, to census reports, and to a number of writers whose fame was and remains local. There are chapters on the traits of the people, on Cotton and Industry in general, on Trade and Commerce, on Education, on Literature, on Slavery, on Plans for Progress, and on the Crisis. Taking it altogether, the picture is not so much of the times immediately before the war as of the period preceding the dissolution of the Whig party, when the Slavery question had not yet become acute in national politics, when parties were still dividing on other questions, when a war between North and South was hardly yet dreamt of, and when there were still in the South many slaveholders who thought slavery a mistake.

Apart from the statistics, of which there are more than enough, the picture is worth drawing because it shows that, to the more enlightened Southern people themselves, their condition really appeared very much what it did to the world outside. Southern witnesses may be found for almost everything said by Northern and foreign critics. Later, when the Southern heart had been fired and war was imminent, everybody who supported the South, or was of it, was bound in honor to maintain that the country was an earthly paradise, and slavery what made it so; but in the earlier period, the tone as to the actual condition of the South was often the reverse of self-laudatory. In 1837 the Rev. E. F. Stanton, speaking to the members of the Literary Institute of Hampden-Sidney College, complains of the "low state of mechanic arts and agriculture among us," and the "prevailing vice of indolence"; another writer insists that the great fault of the Southern people is that they are "too proud to work," and work badly because they are "half ashamed of it"; John Forsythe of Mobile, in *De Bow's Review*, points the contrast between the poor white and the Yankee—the one eager for work, the other content to doze life away, and rousing himself only to find food, drink or fight—in language which, a few years later, would probably have caused its author to be lynched on the spot. In 1852 a Mississippian, after drawing a picture of what thrift might do for the South, sarcastically asks his correspondent: "What did you see in your tour last year? Did you see any little twelve-by-six log cribs covered with four-feet board? Any fodder stacks, with the Mississippi mud? A pasture for calves without grass or water? Sheep with one-half of each without wool? Fences as if the rails had fallen from above and happened to light upon each other? Men riding with rope bridle-reins?" So acutely did a certain class of Southerners feel their backward material condition that they were fond of holding conventions to devise ways and means of bringing the South up to the level of the rest of the world. In 1858 a Virginia newspaper suggests to the delegates to one of these that, on their way to it, they should take note of "a few particulars" as follows:

"They will start in some stage or railroad coach made in the North, an engine of Northern manufacture will take their train or boat along; at every meal they will sit down on Yankee chairs to a Yankee table spread with a Yankee cloth. With a Yankee spoon they will take from Yankee dishes sugar, salt, and coffee which have paid tribute to Yankee trade, and with Yankee knives and forks they will put into their mouths the only thing Southern they will get on their trip. At night they will pull off a pair of Yankee boots with a Yankee boot-jack, and, throwing a lot of Yankee toggery on a Yankee chair, lie down to dream of Southern independence in a Yankee bed, with not even a thread of cotton around them that has not gone through a Yankee loom or come out of a Yankee shop. In the morning they will get up to fix themselves by a 12x14 Yankee looking-glass, with a Yankee brush and comb; after, perhaps, washing off a little of the soil of the South from their faces with water drawn in a Yankee bucket, and put in a Yankee pitcher on a Yankee washstand."

In matters intellectual the old South played no part at all in the world. "How few of our families," cries some one in 1838, "are reading ones in the strict sense of the term! Besides the newspaper, the *Farmer's Register*, the *Sporting Magazine*, and the year's almanac, a few trashy novels constitute, it is feared, the major part of the libraries of our otherwise social, agreeable, and hospitable country-houses." The idea of the old South as the home of culture was really spread by a few families, mainly belonging to two or three of the seaboard States (in the previous century more or less family-governed), who kept in touch with the rest of the world, often educating their children in the North or in Europe, coming up to Newport and Saratoga for the summer, giving their tone to life at Washington, and known in England and to "visiting Englishmen" who came over here. These people, now nearly extinct, had good manners, not only in public, but in private, were hospitable, and had the ease which comes from the consciousness that your breeding is as good as that of anybody; among those of their own class in England they seemed almost English, and even now such representatives of them as are left often bear a strong likeness to the ancestral colonial country-gentleman planter (who was an Englishman), a type unknown in the North. There were not a great many of them, but the mark they made was a striking one. Wherever they went (and they alone of Southerners travelled much) they represented the South. If this is the South, people said, what a charming place the South must be!

This society, however, had no intellectual *cachet*. They did not read more than was necessary to keep up with the conversation of the times; and as for writing, that was not their business. And in the real South there was no reading public to be written for. Of course the suggestion that there was no intellectual life in the South was bitterly resented, especially as Northern critics, with their tiresome iteration, would insist on the fact being connected with slavery. It is amusing now to read Bishop Polk's argument on the subject of the relation between slavery and literature, in which he shows that the Bible itself was produced by a slaveholding people—*ergo*, there was nothing in slavery to hinder the production of literature by the South. The favorite theory to account for the non-appearance of a Southern literature was that there was a literary cabal in the North to prevent the production of Southern books. Griswold and other editors were supposed to be members of it, though it was always rather difficult to make out where the cabal had its headquarters. In fact, Northern publishers published books by Southern writers when they could find any to publish, as a list given by Mr. Ingle proves.

What the author says about slavery only confirms everything said about it already. The old South knew what it was, or rather the educated class to which we have referred did. It was not the wrongs connected with the institution which affected them, for they were in general humane masters themselves, and the inhumanity of others which they did not see or share in they probably regarded as a necessary evil that must be endured. But many of them felt that slavery was an economic blight, a poison which permeated the whole social system, which sucked up its blood, and exhausted the earth from which it got its sustenance. They knew that they must have more territory or perish; they felt that they were hemmed in and at bay. It is easy enough now to see that they were doomed. There were fewer than 400,000 slaveowners in the old South.

Less than fifty years have gone by, and hardly a vestige of the society and civilization described in this book remains. The open, brave, kindly, hospitable, shiftless St. Clare and his country-house, the brutal Legree, pious, martyred old Tom, poor little Eva, and Topsy, the cruel overseers, the bloodhounds, the slave-market, the plantation with its dilapidated slave cabins—the old South, with its provincial grandeur and its economic havoc, is gone. Even the war has gone too, with its fire, famine, and sword. There is a new South, with mines and factories and railroads, and winter resorts, and a new agriculture, and a new labor system, a new society, and even a new literature, and, strange to say, notwithstanding all the destruction and desolation through which it has passed, it is richer and stronger to-day than it was when its misguided leaders attempted their wild scheme of a modern slave dominion founded on the ruins of a free republic.

BERTHELET'S PAPAL CONCLAVES.

La Elezione del Papa: Storia e Documenti. Per Giovanni Berthelet. Rome: Forzani.

THAT so important a subject as the election of the popes should have been almost neglected, shows that the field of history has by no means been worked out. In English there exists nothing satisfactory except Cartwright's little volume, 'On Papal Conclaves,' expanded from an article in the *North British Review*, thirty years ago; and even in Italian Sig. Berthelet is the first who has compiled in chronological order the various laws by which papal elections have been governed. The history of special conclaves has, indeed, been frequently told, for the oath of secrecy which the cardinals and their conclavists swear to observe, has always been taken by

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them in a Pickwickian sense. So true is this, that whosoever chooses can follow, for instance, from hour to hour, in De Cesare's voluminous chronicle, the conclave of 1878, which elected Leo XIII. There are set down the witticisms of the cardinals, not less than their graver actions, and such details as that, on the night preceding the final vote, Cardinal Pecci was so disturbed by the snoring of Cardinal Payá y Rico and his attendants that he had his mattresses taken into the corridor and slept on the floor.

Sig. Berthelet, however, confines his attention to the legislative rather than to the gossipy history of conclaves, and herein lies his merit. The student of institutions cannot fail to be interested in the development of the laws by which the oldest institution in the world has passed on, from pope to pope, during thrice six hundred years, the symbol and reality of its headship. In no other case has elective monarchy been able to maintain an unbroken line. The Holy Roman Empire endured, indeed, for a millennium, but during nearly half of that period its continuity depended on the fact that the succession was practically hereditary in the House of Hapsburg. So, likewise, the Dogeship of Venice, the only other elective office which resisted the vicissitudes of many centuries, became, after the locking of the Council in 1297, the appanage of a small oligarchy.

Sig. Berthelet wisely refers very briefly to the election of the first Roman pontiffs, because the record is often obscure, and his purpose is not controversial. That corrupt practices early crept in, however, we can surmise, for in 498 Symmachus promulgated canons to punish any one who, during the lifetime of a pope, openly or secretly intrigued for the election of his successor. In 681 the Eastern Emperor, Constantine Pogonatus, out of reverence for Benedict II., absolved future popes from the obligation of imperial confirmation. But it was not till 1059 that Nicholas II., in creating the College of Cardinals, distinctly granted to them the right of voting for a Pope, and left to the clergy and populace only a perfunctory expression of consent. Nicholas specified further that the Pope should, if possible, be chosen from among the members of the Church at Rome; if none of them were fit, a candidate might be sought outside. It is well to remember, perhaps, that not long before this a corrupt layman, John XIX., had bought his election, and that at least one other layman, Adrian IV., has been Pope. No law against the election of a layman exists to this day; but a custom stronger than law has limited eligibility to ecclesiastics, and for many hundred years past none but cardinals have been elected.

Alexander III. in the Lateran Council (1179) fixed two-thirds of the cardinals present at a conclave as the majority necessary to make valid an election—the number still required. The long contests of the popes with the German kings, and chronic disorders in Italy, called for more strenuous rules. After the death of Clement IV. in 1268 the interregnum dragged on for thirty-three months, till the people of Viterbo grew enraged, and took off the roof of the building where the conclave sat. Even exposure to the elements could not force the stubborn and fractious cardinals to yield; but the Pope whom they finally chose, Gregory X., compiled a constitution to govern future conclaves, and his constitution is now the first to which reference is usually made for authority. He ordered that strict secrecy should be maintained; that, after five days, the cardinals should be put on a diet of bread, wine, and water; that they should receive no emolument till they had finished their work; that, under penalty of committing mortal sin, they should not allow their own or their family's interest, or any bargain, to influence their vote. Several succeeding popes legislated to prescribe what the cardinals should eat during the conclave, and even how they should sleep; but simony and wire-pulling were the two great evils against which, down to the end of the sixteenth century, one decent pontiff after another fulminated. Thus, Julius II. (1505) declared not only that a pope who got his office by simony should be held an heresiarch and anti-pope, and that the cardinals who supported him should forfeit their benefices and cardinalship, but also that all go-betweens and agents should, if clerics, be deprived of their livings and forbidden to bequeath property by will, and, as if guilty of leze-majesty, should forfeit their possessions to the Holy See; if laymen, their goods and fiefs should revert to their secular lord. Fifty-three years later Paul IV. felt obliged to launch a similar anathema, holding out promise of pardon, however, to those who turned state's-evidence and revealed the names of bargaining cardinals.

To Pius IV. belongs the constitution, promulgated in 1562, which established much of the ceremonial and procedure that have since been followed. He prescribed, for instance, that the cardinals shall enter the conclave ten days after a pope dies; that they shall take at least one vote a day, besides the *accessus*, or supplementary vote; that the cells occupied by them shall be drawn by lot; that each cardinal may have two attendants, or conclavists; that a cardinal who has not taken orders shall not vote; that the food shall be carefully inspected to prevent surreptitious letters from being forwarded in it to the cardinals, etc. On most of these matters, the constitutions framed by subsequent popes—those of Gregory XV. and Clement XII. are the most important—either repeated the injunctions, or amplified them by going into more minute details. Gregory XV., for example, laid down the rules still in force as to the methods of election—by inspiration, by compromise, and by ballot—prescribing also the size and form of the ballots, and how they should be counted.

This rapid survey will illustrate the steady tendency towards rigid formalism which we should expect to find in an ancient institution like the Roman Church, which depends so largely on tradition and precedents. But as a proof of the sagacity of its rulers, as well as of the vitality of the institution, we find also in the legislation governing papal elections ample provision made for emergencies. To prevent the cardinals from usurping pontifical authority during an interregnum, to compel them to elect a new pope as speedily and honestly as possible, and to insist on rigid conformity to canonical procedure in ordinary circumstances, did not suffice; the laws must also instruct the cardinals how to proceed when political disturbances make it impossible to follow the usual routine. Within the past century, for example, the popes have twice been fugitives from Rome, and, since 1870, they have ceased to rule there as temporal sovereigns. Pius VI., driven into exile by Bonaparte, and foreseeing that the conclave would be greatly embarrassed, decreed that in whatever city the largest number of cardinals happened to be at the time of his death they should convene and choose his successor. He further absolved them from various prescribed forms, while insisting, however, that the new Pope must secure two-thirds of the votes of those present. Pius IX. likewise, after the loss of the temporal power in 1870, issued three several bulls releasing the cardinals from their oath to observe the electoral constitution as to time, place, and conclave, as well as the more purely ceremonial customs. He also determined what should be done in case the conclave had to assemble outside of Rome, by instructing the cardinal dean, or the next in seniority, to choose its meeting-place. Thus we see how the papal legislators have succeeded in making laws, now rigid and now supple, to correspond on the one hand to the assumed immutability of their institution, and on the other to the most varied emergencies. In this respect, at least, they have shown themselves unequalled masters of statecraft.

The great value of Sig. Berthelet's book lies in the fact that it contains the text, in Italian, of these different constitutions, which he has knit together with succinct explanations of his own. In addition he furnishes important extracts from papal bulls and rescripts on the temporal power and on papal nepotism, and appendices containing the ceremonial prescribed by Gregory XV., the autograph instructions of Clement XII. in regard to the procedure of the conclave, the vestments prescribed by the Master of Ceremonies in 1878, and the text of the oath which each cardinal takes on his admission to the Sacred College. The work is sufficiently important to deserve translation into English.

KÜLPE'S OUTLINES OF PSYCHOLOGY.

Outlines of Psychology, Based upon the Results of Experimental Investigation. By Oswald Külpe. Translated from the German by Edward Bradford Tichener. London: Swan Sonnenschein & Co.; New York: Macmillan & Co.

THIS work is dedicated "To my revered teacher Wilhelm Wundt," and it pursues, in general, the method of Wundt. The translation is exact, but too literal. The sentences are not sufficiently broken up; and inaccuracies of expression, customary enough in German, are reproduced, which will be serious obscurities to the English reader. Thus, the effect of the translation upon the mind of the English reader is not so close to the effect of the original upon the German reader as it would be if literalness had been somewhat sacrificed to English habits of thought. Psychology is now, of course, one of the inductive sciences; and the present work is not a popular presentation, but a higher treatise on the science. It is not an encyclopædic handbook. It is, as its title describes it, an outline account, yet it is by no means an elementary book; and it has 450-odd pages, of 42 lines to the page and 10 words to the line. It has the usual qualities, good and bad, of a German treatise. It is scientific, earnestly bent upon the ascertainment of the truth, in the general current of scientific research, painstaking. Let us examine a section or two, which shall be fair samples of the whole.

The subchapter on the quality of visual sensations begins with a section (§17) which we are told at its opening is to treat of the relations existing between sensation and the various forms of light stimulation. But when we come to read it, we find that it also treats of the relations between the different sensations, and of other matters. Meantime the two most

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striking relations of the kind proposed to be treated—namely, first, that two lights which, when unmixed, match to the eye, also have precisely the same effect in mixtures, and, second, that a three-dimensional continuum is adequate to represent the relations of lights, in so far as they appear differently to the eye—are neither of them stated. The first assertion in the section, after delineating the subject of it so falsely, is that "the velocity of the individual waves is very different in different cases." This vague German way of speaking of "different cases" ought in a translation to give way to the more definite style to which the English reader is accustomed, and be rendered, "for different parts of the spectrum." But, of course, the statement is not true. No doubt, the author was thinking of the *frequency of oscillations*, which is not a velocity at all. He next goes on to say that the sensation of brightness varies from the deepest black to the most brilliant white. This is a capital error. The color of brightness is not white, but intense yellow. Whoever is capable of making an observation of what he sees (as a psychologist, at any rate, ought to be able to do), and who compares the color of a piece of white paper where direct sunlight falls upon it with the color of the rest of the paper illuminated by irregular reflection from white walls, will find the bright part to be yellow; and exact experiment will show that the color of brightness is a yellow, differing little from, though somewhat more chromatic than, the D line. To mistake white for the color of brightness is to involve the subject in a terrible snarl.

Light is absurdly divided into *mixed* and *homogeneous*. Mixed light is defined as that "in which no particular wave-length has a noticeable predominance," so that it might be of any color; but we soon find the author means white light. Then comes the following: "We reach two conclusions, then: (1) that brightness qualities do not possess intensity as a separate, variable attribute; and (2) that an analysis of the qualities contained in mixed light requires their spatial or temporal isolation." Observe what this means. It is, first, that if we take a certain colored surface (for whether it be white or not, makes no difference) and merely vary its illumination, we shall vary it in only one respect. Perhaps the author means that the sensation will have the same hue with all intensities; but that is not true. And, second, it is gravely stated that to analyze the "qualities" it is necessary to separate their constituents. This may mean that we cannot analyze them by attending to one and neglecting the rest; but (not to speak of the inappropriateness of the remark in a section on sensation pure and simple), since the sensation itself is incomplex, the author might as well remark that nobody can analyze water by attending to the hydrogen and overlooking the oxygen. In short, the conclusion introduced so formally is as good as meaningless.

Külpe then goes on to homogeneous light. "Homogeneous light, in the strictest sense of the term, has never been seen, so that we cannot say how it would be lensed." This is not true. The parts of any good spectrum of considerable dispersion, say from half-a-dozen flint-glass 60° prisms, are sensibly homogeneous. But perhaps what our author is thinking of may be that on Young's hypothesis, according to which there are three fundamental sensations—red, green, and violet—the pure green is certainly not seen *by a normal eye*, and probably not the red either; so that we cannot *exactly* imagine how they would look. Külpe then goes on to say, "We thus have the curious result that what we call a color is really a connection of two simple qualities, color-tone and brightness." Now, in the first place, there are three, and not two elements only. They may be stated as *hue*, *chroma* (or saturation-intensity), and *illumination;* or they may be stated as *red*, *green*, and *violet;* or in any one of innumerable other ways. Külpe has given no proof that any one of these methods of analysis is more or less true than any other, certainly not that the particular method he imperfectly describes is the only true one. He goes on to talk of sensations as if they were so many distinct entities, as contradistinguished from coördinates of a continuum, without the slightest pretence to any proof of such a conception. Then he makes this formal statement: "A mixture of two mixed lights produces on the physical side a mean intensity, and on the psychological a brightness sensation lying midway between the two primary sensations." This is simply absurd. Do two lights shining on a piece of paper illuminate it less than the brighter light alone would do? He refers to the result of aggregating the lights and then halving the energy. But even that is very false "on the psychological side." There is no use of following further this sadly confused, vague, and somewhat inaccurate description. As Külpe proceeds, it becomes worse and worse, and the section on "Theories of Visual Sensation," besides overlooking entirely the theory of Mrs. Franklin, discusses the other three weakly, and without understanding what real arguments can be brought forward.

Let us, by way of another sampling, see how the limen is defined. "The just noticeable stimulus is technically termed the *stimulus limen*, and the just noticeable stimulus-difference the *difference limen*." Now the stimulus limen is not a question of *noticing* at all. It is the limit between what is *sensed* and what is *not sensed*. As for the "difference limen," if there is any such thing, it is not what *can* be just noticed, but what the subject makes just sufficient effort to notice, and nothing more.

Let us next assay the chapter on Association. Here we find matter of real, though mainly negative, value. The first remark is, that the common assertion of the English school that ideas differ from sensations only in being fainter "has never been demonstrated." Certainly, if it be meant that remembering the sight of a Jacqueminot rose is indistinguishable from seeing a tea rose, it has not only not been demonstrated, but we are in possession of all the facts needed to explode it for ever. It may be doubted whether any English writer has ever distinctly stated that there are two sorts of intensities to sensations—the objective intensity of the sensation, and the subjective intensity of the percept, or height of consciousness, insistency of presence, and overriding of other ideas. Külpe describes some experiments instituted by himself to ascertain whether ordinary persons could, in their normal waking state, mistake fancies for things seen or the reverse. He finds that when, in a perfectly dark room, a light very close to the stimulus-limen is thrown upon a screen, most persons, though not all, occasionally, but rarely, think that it is only fancy and that they do not really see it; and that the same persons more often fancy they see a light when there is none. Some persons never have such fancies. This accords with ordinary experience so entirely that we might be tempted to declare the experimentation futile. Yet whoever will actually make experiments in the general line of Külpe's will find them instructive. If they are so made that they can be subjected to mathematical analysis, it will be found that there is a subjective intensity (whatever that consists in) which, in ordinary persons, for sensations well above the limen, is vastly greater than for any ideas, but which depends besides upon the objective character of the idea, upon the effort of attention, upon the strength of the association, etc. Persons there are whose ideas so closely resemble sensations that they can distinguish some of them as unreal only by their being more influenced by efforts of attention. Thus, some artists speak of copying upon the canvas the imaginary pictures which they see by the side of their easels, and will request a person who stands where the image is to stand aside. Composers with a genius for instrumentation do something still more surprising when they combine the sounds of different instruments in their mind's ear and experiment upon the effects so produced. Other persons, as Külpe has found, have no memorial or imaginative ideas which seem to them at all comparable with sensations. It is remarkable that those persons have not necessarily bad memories for sensations. The writer of this notice, until past middle life, could not seem to call up in his mind anything in the least like a color; but he has since acquired the power in a slight degree. Yet he always had an unusually accurate memory for colors. Külpe divides recognition into the *direct* and the *indirect*. The former is that in which the feeling "I am acquainted with that," or "That is what I am after," appears directly as soon as the right object is presented to sense. Indirect recognition is recognition by means of a comparison with an image carried in the memory. Külpe remarks that the existence of direct recognition is proved by certain diseases of the brain. Thus, a patient has been known to describe a fork accurately, and yet when a fork was put into her hands she declared she was familiar with it, but did not know what it was. Now her not recognizing it as a fork shows that a satisfactory image was not called up by the definition of the fork; and yet the feeling of being acquainted with it was there just the same.

It appears, then, that the merit of this work is unequal. Sections which are exceedingly instructive will be found sandwiched with others upon which not sufficient study seems to have been bestowed.

My Literary Zoo. By Kate Sanborn. D. Appleton & Co. 1896. 16mo, pp. 149.

Four-handed Folk. By Olive Thorne Miller. Boston: Houghton, Mifflin & Co. 1896. 12mo, pp. 201.

The Evolution of Bird-Song: With Observations on the Influence of Heredity and Imitation. By Charles A. Witchell. London: A. & C. Black; New York: Macmillan. 1896. Crown 8vo, pp. x, 253.

Artistic and Scientific Taxiderny and Modelling, etc. By Montagu Browne. London: A. & C. Black; New York: Macmillan. 1896. Fcp. 4to, pp. xii, 463, 33 illust.

THE title of Miss Sanborn's booklet becomes intelligible on discovering that she means a collection of the sayings of literary people about their dogs, cats, and other pets; but there is nothing novel and hardly anything original in this lot of staple ana. The collector has done better work than this piece of jobbing, and is likely to do better work, now that she has cleared her desk and thus freed her

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mind of a batch of cullings. One of the best anecdotes is that of the child who begged her father to come home, because the donkey was so lonesome without him. This reminds us of a jest which Miss Sanborn unaccountably missed; being that of the game-keeper who wrote to his master that the emu had laid an egg, which, in the absence of his lordship, had been put to hatch under the biggest goose on the estate. The 'Literary Zoo' is further incomplete in lacking specimens of the types which are presented in such advertisements as: "Wanted, a man to take care of a horse of a religious turn of mind"; and: "Wanted, a horse suitable for a young lady with a long flowing mane and tail."

Mrs. Miller's subjects are mainly kinkajous, marmosets, lemurs, spider-monkeys, and some other pedimanous quadrupeds, including the late lamented Mr. Crowley, the popular chimpanzee of Central Park; but she also toys with armadillos and pangolins, whose specialty it is to roll up like balls. The author is so good at story-telling about such pets that she makes us feel quite sure that we want none of them about the house. It is very easy to overdo this sort of thing; anecdotes that would make a readable magazine article, set off with the little dabs and touches which she can give, like pats on the heads of her pets, become as tiresome as the animals themselves are troublesome, when spun out to the degree of attenuation of a spider-monkey itself.

Mr. Witchell's claim of entire originality for his theories is well founded, and some of his views are novel; but whether his book is the better for this is another question. He shows himself a close observer, of considerable experience, and a faithful recorder of his observations. Yet we are constrained by his own showing to suspect that the raw material of facts which he has brought together in this volume is more valuable, on the whole, than the manufactured product which represents his conclusions. This is no special derogation of his ability, but an indication of the wide difference there may be between the observation and the interpretation of fact. He is wandering in pleasant paths when he listens to bird-notes; he is also on legitimate scientific lines in making his musical scores of bird-songs; but also is he in a field of unverified if not unverifiable conjecture, with every temptation to stray further into those realms of the imagination where the reflection of moonshine in a bucket of water and the location of a rainbow just over the next hill may be mistaken for astronomical and meteorological data.

Aside from matters of fact, which the author will be found to state satisfactorily, we find much of this book devoted to threshing old chaff, with the usual negative result, and much more of it to be simply swinging the flail in the air. The whole burden of the book is nugatory. Of what avail, for example, is it to reach the conclusion that we may consider "the voice to have been evolved from a toneless puffing, indicative of anger, or from snorts or grunts accidentally produced"? Nobody doubts that human articulate speech has been evolved by "mimicry or imitation," under conditions of environment reacting upon heredity, from such puffing, snorting, grunting, or other noises as any baby can make; and we are not much wiser than we were before when we have finished a book which is devoted to establishing a similar conclusion in the case of birds. Mr. Witchell's work concludes with a very inadequate bibliography.

Taxidermy is both an art and a trade, and under either aspect is indispensable to science. Its development of late years has kept pace with the progress of the biological sciences, in two respects: in improvement of method and results, and in their scope. Its former scope was mainly the stuffing of skins of mammals and birds, either for decorative or scientific purposes, by methods so crude that they answered for the preservation of such objects of natural history much better than for their presentation as works of art. But taxidermy has gone far beyond the higher vertebrates to include specimens of all animals, and so far beyond the etymological applicability of the term as to take in plants and minerals. Good work now stops nothing short of the absolutely lifelike representation of an animal, in any desired attitude, amid appropriate surroundings; the whole so prepared as to last indefinitely. This comely growth of the "handmaid of science" has developed a literature in developing as an art; and the old-fashioned cheap manuals of "bird-stuffing" are not to be compared with such a spacious and sumptuous volume as Mr. Browne's.

Nevertheless, competition is as keen in the literature as in the art of taxidermy; and neither the author's clearness, nor his comprehensiveness, nor his evident respect for his calling, nor the merit of many of his processes, will send his book up to the head of its class. His fellow-artists who may not dispute the originality of some of his methods will fail to see any other merit in them, will resent a certain tone of dogmatism with which they are presented, and continue to follow their own methods. It is as invidious in a reviewer to compare methods in this as in other kinds of art, say painting or music, but we imagine that most taxidermists will consider Mr. Browne's book behind the times as a whole, and retrogressive rather than progressive in some respects. The average of excellence is sensibly lowered by the author's unsound if not vicious treatment of various important matters—that of arsenic as a preservative, for example; and this is all the more surprising in connection with what he says of corrosive sublimate. There is one very curious thing about this work on "taxidermy": the further it gets from taxidermy proper, the better it becomes. That is to say, the author is at his best in what have been usually regarded as the accessories of the art, such as casting and modelling plants, various forms of invertebrates, and even the lower vertebrates; not so good regarding birds and mammals, which so largely preponderate as objects of taxidermal solicitude; and at his worst regarding the collection and preservation of these as specimens for scientific study—in other words, as the "skins" which make so large a proportion of the contents of every educational museum. Many thousands of such have come from the present reviewer's hands, at an average rate of five or six an hour, at times so long gone by that their continued existence is an indication that they were at least well preserved; yet he does not think he could have effected this result according to Mr. Browne's recommendations either for the manipulations or for the preservatives required. In fine, this book is bigger than it need have been, and not so great as it might have been.

Bayard Taylor. By Albert H. Smyth. [American Men of Letters.] Boston: Houghton, Mifflin & Co.

Mr. Smyth has drawn his materials for this book mainly from the full biography of Taylor which was made soon after his death by his wife and Mr. Horace E. Scudder. Here we miss the abundance of letters which made that so attractive, but they are quoted freely in illustration of the most significant events and purposes of Taylor's life, and the writer has availed himself of Mrs. Taylor's manuscript collections and of the letters and reminiscences of many friends. His book amply justifies itself, if only that its matter has been so well chosen and put together. Much that Taylor wrote can hardly be revived, nor is it desirable that it should be, but not a little is so good that it should not willingly be let die. Mr. Smyth has spent more of his strength upon the man's personality and the circumstances of his wide experience than on the criticism of his work. If his biography is defective in any respect, it is in this. The novels are criticised more fully than the poems and with marked frankness. 'Hannah Thurston' was the punishment which Taylor meted out to the neighborhood of reformers in which he was born at Kennett Square, and to which he had the misfortune to return when he would become a landed proprietor and build himself "a lordly pleasure-house." The criticism upon the climax of 'The Story of Kennett' is a severe reflection upon Taylor's taste, which could hardly have made such a break in a particular instance if it had not been generally less than completely trustworthy.

The lack of adequate criticism is most keenly felt when we come, at the close of Taylor's life, to his *opus magnum*, 'Prince Deukalion.' No other book of his fell so flat upon the reading world, and it was a blessed thing that the poet did not live to know how miserably he had misreckoned. It was far above the heads of the general public, but Taylor would not have minded this if it had appealed successfully to that inner circle at whose bar he had resolved to justify himself as a great poet. This it did not do. The poem meant so much to Taylor, he worked over it so eagerly, so passionately, and with such happy confidence, that the reader cannot but resent the rather cursory manner in which it is dismissed. It should have had the carefullest consideration. Taylor's confidence in a future life was perfect, and if it was not unwarranted and he meets Mr. Smyth in the Elysian Fields, we cannot imagine that the rencontre will be a pleasant one for his biographer.

The failure of 'Deukalion' was closely connected with the greatest literary success of Taylor's life, his translation of Goethe's "Faust." On this he worked tremendously and at much conscious disadvantage because of the imperfections of his early education, which he felt he never had made good. It cannot be said that the recognition of his work was all he could desire, because he came accidentally upon a copy of his translation in Lowell's library, *uncut*, and the circumstance stung him to the quick. But this circumstance was exceptional. The general chorus of applause was loud and long, and many haughty Germanists and Germans took part in it. At the present time it is probably more read than all his other writings together. But the effect of his devotion to the genius of Goethe was injurious to his own. It warped him from his native centre, and made him a copyist of Goethe.

It is impossible to avoid the impression that Taylor's ambition was not only to be a great poet, but to be so regarded and to carry himself accordingly. Cedarcroft, with its big house and grounds, smacked of imitation of Scott at Abbotsford. Like that, it brought the burden

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of debt and the slavery of incessant work, less congenial to Taylor than to Scott, because, with the exaltation of his literary ideals, his work became less remunerative, and he was obliged to return to lecturing, which he hated, to raise the money necessary for his lavish way of life. Worse than this happened: he had hoped to make himself respected and loved by the rustic neighborhood that had known him from his childhood up. In the event, he excited its criticism and antipathy by his mode of living—less in the matter of eating, probably, for it was a Quaker community, than in that of drinking. He resented the interference and made sharp reprisals. The situation became intolerable to him, and the place so passionately coveted was deserted and put up for sale.

Nothing speaks better for Taylor than his art of making friends, and it was inevitable that the book should end with Mr. Aldrich's exquisite tribute to his memory, the conclusion of which he has changed from its original form without improving it.

La Famille et la Jeunesse de J.-J. Rousseau. Par Eugène Ritter, Doyen de la Faculté des Lettres de Genève. Paris: Hachette. Pp. 305.

THIS is the third important work on Rousseau published within the last year and a half, and the most important of all recent publications on the subject, if judged by the amount of new material offered. Prof. Ritter's name has for years been familiar to students of Rousseau through his contributions to European journals and reviews. In the present volume he gives us the results of his patient researches in the archives of Geneva, as far as they are concerned with the ancestors and the earlier life of Jean-Jacques. The book is thus, chronologically, divided into two parts; but, aside from this, two rival interests contend for the reader's attention throughout the book, viz., the various members of the Rousseau family during five generations, and the *milieu*—the Geneva of Calvin and his followers for two centuries.

Among the Protestant refugees who left Paris for Geneva in the reign of Henry II. was Didier Rousseau, a bookseller, who in 1555, after due investigation of his character and conduct, was received as citizen of Geneva for the consideration of twenty écus (200 francs) and a leather pail (for fire protection); less than 10 per cent. of the new citizens of the year paid a higher admission tax than Didier. He opened a cabaret in his adopted city. His youngest son, Jean, became a tanner, and lived in comfortable circumstances, leaving in his turn two daughters and one son. This second Jean Rousseau made a fortune at watchmaking: he had nineteen children, and left 31,000 florins to the ten surviving him. The seventh of these was David (the grandfather of Jean-Jacques), who died almost a centenarian. He too was a skilful watchmaker, and of his fourteen children three sons who survived him followed the same occupation. Isaac, the father of Jean-Jacques, however, had learned to play the violin and "preferred the fiddle-bow to the file"; he became dancing-master, associating himself for three years with two others of that profession, which was tolerated by the authorities for the sake of the children of rich foreigners in the city. But these disciples of Terpsichore would occasionally get into trouble for teaching "ceux de la ville." Isaac was also fond of roaming in the woods and of shooting partridges and hares, and, while in pursuit of this sport, he would so little brook interference that he once aimed his gun at a proprietor who endeavored to keep him off his meadow. He was irritable and perhaps quarrelsome, and the registers of the Council show that he was summoned, censured, and fined for his conduct more than once, though it must be said, not always justly. "Mon père partit pour Constantinople. . . . Il revint," says Rousseau in his 'Confessions.' M. Ritter devotes fifteen pages to the elucidation of this episode, of which the son knew little, for he was not born till after his father's return from the Orient after an absence of six years. Several corrections and additions to passages in Rousseau's writings are furnished by M. Ritter. Isaac left his family a second time when Jean-Jacques was ten years old and motherless. Apparently the grandfather, David, did not cultivate to any extent *l'art d'être grand-père*. We know how Jean-Jacques understood his obligations to his offspring.

It is easy enough, with the aid of M. Ritter, to trace the peculiar traits of Rousseau's mental and physical character back to his father and mother and several of his ascendants, and in this lies much of the chief interest of the book. His French ancestors were bourgeois, but proud and free in their ways, and they left their native land for an idea. The family belonged to what might be called the liberal opposition in Geneva. His relatives shared with many of the Genevese of the time a restless and nomadic disposition; they were scattered widely over Europe and more distant lands. His father, his uncles, his aunt, were all musical and did not discountenance dancing. David Rousseau gave little *soirées dansantes* a few months after the death of his wife, and the Consistory called him to account for it. The sisters of Isaac scandalized some neighbors by playing cards on Sunday, and were censured by the Consistory. Isaac had a passionate fondness for the novels of the "grand siècle," 'L'Astrée,' 'Cléopâtre,' 'Le Grand Cyrus,' which he read till late in the night with his ten-year-old boy. Both father and son had the gift of winning the love of those with whom they came in contact.

In the 'Confessions' Rousseau speaks of his mother, but he never knew her; she died a few days after his birth. M. Ritter has fuller information concerning her and her family. Her father, Jacques Bernard, was a *mauvais sujet*, and died at thirty-three. But Suzanne was well brought up by an uncle, a pastor. Still, Consistory and Council had to keep a watchful eye on her; she would receive visits from a gentleman she had been forbidden to see; she went to a show in the disguise of a peasant woman. Her brother Gabriel and his wife, Théodora Rousseau (daughter of David), had to appear before the Consistory "pour anticipation scandaleuse de leur mariage." From all the preceding details the reader may draw his inferences with respect to Jean-Jacques. We can only make allusion to the interesting chapters on Jean-Jacques's childhood and youth, on Mme. de Warens and her venerable guardian, the Pietist Magny of Vevey.

A prison in the midst of Paradise—this is the impression of Calvinistic Geneva in the past centuries left on our mind as we close the book; a gloomy city with its dark, narrow streets, and the Consistory, the Council of XXV, and the Council of CC, for keepers, situated on one of the fairest spots on earth; a small republic whose government was democratic in form, but in reality very aristocratic, and whose bourgeoisie could be conceived of as divided into nine strata (p. 58); an asylum open to fugitives from persecution, but in which religious tolerance or indifference was a punishable offence and from which unbelievers were banished.

The Balance of Power, 1715–1789. By Arthur Hassall, M.A. New York: Macmillan. 1896. Pp. vi, 433.

MR. HASSALL, general editor of the series, contributes the sixth volume to "Periods of European History." History, like food for use in the arctic regions, must be compressed into small tablets before busy people can take it. A drawback to meat extracts is that the fat is not reduced and preserved. Similarly with compressed history, one gets a great deal of lean and muscle, but little juice, and very few tit-bits. Jane Austen contrasts a good novel with the hundredth abridgment of English history, much to the advantage of the novel, and she is right if one looks only to entertainment. Alas, the facts must be mastered, and here an abridgment comes out ahead.

Our attitude towards the present work depends largely on whether it is to be considered alone or in connection with its companions. Mr. Hassall's editorial announcement sets out the following aim: "To present in separate volumes a comprehensive and trustworthy account of the general development of European history." This statement implies more than a political synopsis. Intellectual and social conditions ought also to be considered if the phrase "general development" has a meaning. Mr. Hassall, in 'The Balance of Power,' treats lucidly of those international relations which fall under the precise subject, but leaves the fringe of anything beyond diplomatic and constitutional history untouched. Of course, one shoulders a heavy load when he undertakes to dispose of the eighteenth century in fourteen chapters. Mr. Hassall lightens the burden by excluding all that is apart from wars, treaties, and domestic government. His selection of topics within this range is well considered, and, did he not out-Freeman Freeman in accepting the notion that history is past politics and nothing else, we should be able to praise his manual highly. By the terms of the series Mr. Hassall is responsible for one-eighth, in bulk, of European history, from the abdication of Romulus Augustulus to the Berlin Congress; and yet, writing on this broad scale, he averts his ken from rather more than one-half of human fate. As Renan observes, politics is not everything here below.

A close student of eighteenth-century statecraft, Mr. Hassall does not shrink from laying bare its hideous immorality. "Diplomacy, which had taken the place of religion in the councils of Europe, was unscrupulous, while the *secret diplomacy* of the middle of the eighteenth century marks the lowest depths arrived at in the history of the relations of the European States to each other." The War of the Austrian Succession and the partition of Poland are standing illustrations of this general profligacy, and both are fully discussed here. We recommend to our Jingo politicians, when they burn to "lick creation," Mr. Hassall's narrative of the partition. The faithlessness and brutality of three Governments professing to respect law and Christian precept ought to be a warning for ever to men whose instincts lead them to war for glory and plunder. The balance-of-power theory permitted

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the infamy, and must share the blame along with Frederick, Joseph, and Catherine.

Northern and eastern Europe do not, as a rule, receive their fair share of attention, and we are glad to see that Mr. Hassall is fuller than most general historians in describing Russian, Swedish, and Turkish events. The beginnings of the Eastern Question, dating from the treaty of Kainarji, are skilfully handled, and the author's intention of "showing the close interdependence of Northern, Eastern, and Western politics" is fulfilled. Want of space leads to economy on the side of Portugal and the Papacy. The foreign policy of France is elaborated, though we get little about her domestic administration. The ministers of Louis XV.'s reign are seen in high relief, and Mr. Hassall manages besides "to emphasize the full meaning of the diplomatic revolutions of 1717 and 1756, and to bring out clearly the disastrous effects upon France of her entry into the war between England and the revolted American colonies."

Altogether, the book is thoroughly executed within the limits of its title, but falls somewhat short of its opportunities and obligations. In the matter of bibliographies the series suffers by comparison with the 'Histoire Générale.' The maps are clear and good, though one must object to the inclusion of Geneva, the Valais, and the Grisons in the Switzerland of 1740. The three appendices furnished by the Rev. A. H. Johnson present admirable analyses of the Austrian and the Prussian possessions and of the imperial constitution in the eighteenth century. Mr. Hassall writes in good style, but condenses so closely that his pages are sometimes a trifle dull. Historians who strive to be concise may avoid becoming obscure. It is harder for them to avoid the tone of a catalogue. They ought to remember Maitland's warning: "At *x* there was a *y* named *z*."

Sunrise Stories: A Glance at the Literature of Japan. By Roger Riordan and Tozo Takayanagi. Scribners. 1896. 12mo, pp. xii, 281.

THOUGH upwards of fifty of the best-known pieces of Japanese literary art have received translation in one or more of five European languages, there seems to have been no effort to furnish just the service which this volume creditably attempts. To convey some idea of the subjects dealt with in Japanese literature and of the several leading forms of expression; to set forth in translation or abridgment a few of the representative and classical specimens; to supply the important element of perspective by using a chronological and fairly comprehensive treatment; and, finally, to sketch the traits of society and nature in which this literature found its setting—a plan having these purposes was one worthy of being carried out. In no one of these features could it expect to be entirely accurate and sufficient within the compass of a small volume, or within the powers of perhaps any one living worker, Japanese or foreign; but for popular purposes and within these inevitable limits the work is successful. The few and unambitious efforts at analysis and generalization are particularly fortunate; the pages are the utterances of a full mind, rich in illustrations and skilful in presentation. The careful rendering of the poems into the original seven-and-five syllable metre is worth noting. There are some minor omissions and blemishes, which do not mar the usefulness of the book. Mr. Riordan's share is not stated, but has apparently been to give an English finish to Mr. Takayanagi's text.

BOOKS OF THE WEEK.

Adams, F. W. R. New Wheels in Old Ruts: A Pilgrimage to Canterbury. London: Unwin; Philadelphia: J. B. Lippincott Co. $1.50.
Baden Powell, Maj. R. S. S. The Downfall of Prempeh. London: Methuen & Co.; Philadelphia: J. B. Lippincott Co. $3 50.
Baillie-Grohman, W. A. Sport in the Alps in the Past and Present. Scribners $5.
Balzac, H. de. Pierrette and the Abbé Birotteau. *London: Dent; New York: Macmillan.* $1.50.
Blok, P. J. Geschiedenis van het Nederlandsche Volk. Derde Deel. Groningen: J. B. Wolters.
Bowen, Helen M. A Daughter of Cuba. Merriam Co. 50c.
Brehm, A. E. From North Pole to Equator. London: Blackie & Son; New York: Scribners. $6.
Brown, J. T. T. The Authorship of the King's Quair: A New Criticism. Glasgow: J. MacLehose & Sons; New York: Macmillan. $1.50.
Bull, H. J. The Cruise of the "Antarctic" to the South Polar Regions. Edward Arnold. $4.
Crawford, F. M. Bar Harbor. Scribners. 75c.
Fitz Gerald, E. A. Climbs in the New Zealand Alps. Scribners. $7.50.
Frye, A. E. Home and School Atlas. Boston: Ginn & Co.
Fuller, A. S. The Nut Culturist. New York: Orange Judd Co. $1.
Galton, F. W. Workers on their Industries. London: Sonnenschein; New York: Scribners. $1.
Gattermann, Prof. Ludwig. The Practical Methods of Organic Chemistry. Macmillan. $1 60.
Gladstone, W. E. Studies Subsidiary to the Works of Bishop Butler. Macmillan. $2.
Gollancz, Israel. Macbeth. Antony and Cleopatra. [Temple Shakspere.] London: Dent; New York: Macmillan. Each 45c.
Jones, Rev. J. W. School History of the United States. Baltimore: R. H. Woodward Co.
Karkaria, R. P. India: Forty Years of Progress and Reform. London: Henry Frowde; New York: Macmillan.
Lyall, David. Heather from the Brae. F. H. Revell Co. 75c.
Marx, Karl. Revolution and Counter-Revolution; or, Germany in 1848. London: Sonnenschein; New York: Scribners. $1.
Mathews, F. S. Familiar Trees and their Leaves. Appletons.
Ross, Albert. Love Gone Astray. G. W. Dillingham.
Schuckburgh, E. S. *C. Suetoni Tranquilli Divus Augustus.* Cambridge: University Press; New York: Macmillan: $2.75.
Smith, W. D. A Manual of Elementary Law. St. Paul: West Publishing Co. $3.75.
Stories by English Authors. Scotland. The Orient. Scribners. Each 75c.
Ticknor, Caroline. A Hypocritical Romance, and Other Stories. Boston: Joseph Knight Co. $1.
Venus and Cupid; or, A Trip from Mount Olympus to London. Philadelphia: J. B. Lippincott Co. $1.
Ward, James. The Principles of Ornament. New and enlarged ed. Scribners. $2 50.
Waugh, Arthur. Johnson's Lives of the Poets. Vols. III. and IV. Scribners. $5.
Wells, H. G. The Island of Doctor Moreau. Stone & Kimball. $1 25.
Wheels: A Bicycle Romance. G. W. Dillingham. 50c.

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